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WILLIAM V. KELLEY, D.D., EDITOR.

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METHODIST REVIEW.

JULY, 1901.

ART. I.—WESLEY'S ORIGINAL AMERICAN JOURNAL.

BY John Wesley's will his manuscripts were given to Dr. Thomas Coke, Dr. Whitehead, and Henry Moore, "to be burnt or published, as they see good." At the time of Wesley's death Coke was making one of his episcopal tours in America and did not hear the news until he and Asbury reached Port Royal, Virginia. For nearly a day so stunned was he that he "was not able to weep; but afterward some refreshing tears gave him almost inexpressible ease." After Wesley's burial by torchlight, early in the morning to avoid the great crowds—fully ten thousand having come to see his placid face as his body lay near the entrance of City Road Chapel the previous day—his funeral sermon was preached in the chapel by Dr. Whitehead, who had retired from the itinerancy and had long been Wesley's favorite physician, being then a local preacher in London. Henry Moore, the companion of Wesley's travels and his confidential friend, to whom he spoke without reserve, was then preaching at Bath. Word reached him from London that John Pawson had taken upon himself to deal with the letters and other manuscripts at City Road in a most unwarrantable manner. Moore, as Wesley's executor, wrote at once to Pawson to put a stop to this destruction. Pawson replied that he was only destroying old and useless letters. Moore replied, forbidding him to deal in any further way with any of Wesley's books or manuscripts, which he was about to destroy, as he "thought they did not tend to edification." Among these was Wesley's own copy of Shakespeare, with notes, for even his journal written in Georgia tells of his

GIFT OF
HARVEY DURNELL
1944

fondness for Shakespeare at that early day. Pawson replied: "It was not my design to give you a moment's pain by what I have done with Mr. Wesley's papers, etc., etc. However, I will send you all—among them a curiosity, some little books written in his own shorthand, which you understand much better than I do." These "little books" proved to be none other than Wesley's daily and hourly journals, the originals from which he afterward made such extracts as he deemed desirable to be published, the latter now known as his famous *Journal*, and more read and more interesting than Xenophon's *Anabasis* or Cæsar's *Commentaries*.

Of these little books which thus narrowly escaped destruction only one is known to be in existence, and that is now in America, where it was written in 1736–37, during the time of Wesley's labors in Georgia, and whence he took it back to England, a hundred and sixty-three years ago. Having been sacredly preserved by him until the time of his death—after narrowly escaping destruction at the hands of Pawson—it had been in the possession of only two families after it left the hands of Henry Moore, until 1897, when it was purchased by Mr. Thursfield Smith, J.P., Whitchurch, Salop, England, from whom it was recently bought by the writer, while fraternal messenger to the British Wesleyan Conference. As the fly leaf shows, Mr. Moore gave it, in 1817, to Miss Elizabeth Taylor, of Carmarthen, who left it by will to Rev. John Gould Avery, in 1847, with the inscription, "From his much obliged and ever affectionate friend, Elizabeth Thomas, late Elizabeth Taylor." The family of Mr. Avery, a distinguished and able Wesleyan minister, naturally set great value on this unique treasure, pronounced to be "the most precious Wesley document in existence," and retained it in their possession for fifty years. Mr. Thursfield Smith, a retired iron manufacturer who has the largest collection of *Wesleyana* of any private individual in England, regarded it as the most valuable Wesley document known, refusing all offers for it until convinced that it should be brought to America, where it was originally written and where six millions of Methodists now have their home.

Before this wonderfully interesting manuscript volume left England for America, Rev. Richard Green, late Governor of

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Didsbury College and the author of the *Wesley Bibliography*, and one of the best known and most accurate of England's antiquarians, had it in his possession some six months for careful study, making a translation, where necessary, of many of the abbreviations used by Mr. Wesley in putting so much in small space. The entries of a few days are in Byrom's system of shorthand, which Charles Wesley urged his brother to learn that their correspondence might be conducted in it for the same reasons of privacy that led them often to converse in Latin. Mr. Green's knowledge of Byrom's system has enabled him to translate an occasional entry, as where under date of December 19, 1736, Wesley inscribes, partly in shorthand, on a fly leaf of the journal certain personal rules, as follows:

In Nomine Dei.

1. To be more watchful before and in prayer.
2. To strive more to be thankful for what I eat.
3. [A piece of mild asceticism as to abstinence from "choice" food; not decipherable.]
4. Every hour you may—watch, strive.
5. Look into no book but "V. 6" until Christmas.
6. From 12 to 4 P. M., parish.
7. Speak no unkind or unintended word.

The abbreviations for the most part are such as are used to-day in some universities in taking down lectures, a system known as "abbreviated longhand." For instance, the first entry of the day is usually "p. p.," which means "private prayer," followed by "p. w. D.," meaning "prayer with Delamotte." "Lr. br." means "letters to brother"—his brother Charles. "Lr. O.," or "Wr. lr. O.," means "Wrote letter to Oglethorpe." When this entry occurs—"br. B."—it means "breakfasted on bread." "Rp. x." means "read prayer and examined." "Ntw." means "interview." One of the most striking abbreviations is "y," used for "hearers." Thus, "55 y" gives the size of the congregation. Sometimes, as when Wesley preached in Charleston, he is able to enter "about 300 y;" but Savannah, with its small population, rarely furnished more than "120 y."

On the page facing this is a facsimile page of the journal, showing the odd mixture of long and shorthand. How it happens that the records of two days so far apart as July 3 and December 23, 1736, are on the same page, does not appear.

The following letter from Rev. Richard Green tells the estimate in which this manuscript journal is held in England:

Birmingham, Nov. 19.—Dear Bishop Hendrix: Mr. Thursfield Smith has forwarded to me your letter to him of the 8th inst. You express a wish that I should write you my full and candid estimate of your precious little MS. Pocket Journal. Let me first say that—though I think the little treasure should be in the keeping of the American Methodist Church, because the book was written in America and relates to work done in that country; because the American Methodist Church is so large and influential; and because your brethren in America do take so deep an interest in the past history of Methodism, and in all the things relating to John Wesley—yet I begrudge your having it; for, first, it is not a record of Methodism, but solely of John Wesley's years' work before Methodism (as we think of it) had a being; second, and John Wesley was an Englishman, and belongs to England and was one of the greatest of Englishmen; third, in my judgment it is the most interesting relic of Wesley's that we possessed. However, it is yours now, with its many interesting details and secrets locked up in the curious contractions and the stenography. In order to its full translation some one must devote himself to the comparing the entries of one day to similar entries on other days. In this way I succeeded in making out a number of contractions. My "translation" you will find in the large manuscript book which I prepared, and which I understand Mr. Smith gave you with the journal.

I am indulging the hope that when we get possession of Wesley's full Journal (now in manuscript only) we shall be able to translate the diary more accurately.

In the proceedings of the Wesley Historical Society, Vol. 1, Pt. 3, I have given an account of your little book. Allow me again to point out the relation of your little volume to the published journals:

First: Wesley for many years wrote for his own use an account of his occupation during every hour of the day. Of course he was driven to use contractions in writing, that he might crowd the whole into small space. Yours is one of the many volumes he must have written; and it is the only one known to exist.

Second: At intervals—you will find reference to this in your volume—he wrote out at full length not only an account of the principal acts of his life, but also his reflections on men, books, etc., etc. Several portions of this (Wesley's common Journal) are known to exist. Mr. Kelly's (to which reference is made in the *Recorder* article that you name) is one portion.

Third: Wesley's printed Journal, so well known throughout the world, is (as he states in every portion) a number (21) of extracts made by him from the manuscript journal, No. 2.

Again let me say that you have a priceless treasure; that I grieve when-

ever I think of the fact that I can spend no more time in the little volume over which I have pondered for so many long hours.

It now occurs to me to suggest that the whole volume might be copied by the "process printing." This, I should think, would pay in your enterprising country, and it would give Methodist students through the world the opportunity of studying Wesley's daily, hourly life during the time it embraced.

This pocket diary or journal of Wesley, now in America, is a volume six and a half inches long by four wide, stoutly bound in calf, and contains one hundred and eighty-six pages of superior note paper. One hundred and seventy-five of these pages are both numbered and dated, the dates also including the days of the week. These pages are filled with Mr. Wesley's neat and clear writing. Each of the numbered pages is devoted to the doings of a single day, and each line to the work of a single hour, save when voyaging in rough weather between Savannah and Frederica, or between Savannah and Charleston. The whole gives a minute account of how he spent every hour of every day, during the period embraced in the journal. This habit, he tells us in the Preface of his printed Journal, was begun many years before, in pursuance of the advice given by Jeremy Taylor in his *Rules for Holy Living and Dying*, so that he might account to himself as well as to God, for how he employed every hour of his time. This little twelvemo he accordingly carried about with him, most of the time in his pocket, that he might make the entries without fail. In a book of *Memories and Anecdotes*, published in 1790 by "Philip Thicknesse, late Lt. Governor of Land Guard Fort," the author mentions several interesting reminiscences of Wesley, to whom he brought a letter of introduction in Georgia. He was with him in a small boat on his way to Charleston, when, despite the officer's remonstrance against the captain's excess of sail and Wesley's against his exceeding profanity, he increased both, the more he was pleaded with, until finally the mast broke and they were all about to be capsized. Mr. Thicknesse relates that Wesley calmly opened his trunk and took out a little book which he said he was anxious to preserve. This he placed in his pocket, so as to have it on his person should they have to abandon the boat. As the pocket journal records minutely this incident of the broken mast, it is quite probable

that this is the very book which he was so careful to preserve and which has survived until now. It is not strange that some of Wesley's spiritual children, following the example of Rev. Richard Green, on first seeing a book most closely connected with Wesley's person, have kissed it. It is John Wesley's best portrait painted by himself. There is nothing in all literature comparable to this self-revelation—a life written by hours!

Happily, the eighteenth century was one in which keeping diaries or journals was quite common. It were difficult to write satisfactorily the history of Methodism without the journals of Susanna Wesley and her gifted sons, the journals of Whitefield and Coke and Asbury. They are as essential as the "field notes" of the surveyor or pioneer. Governor Stephens, who succeeded Charles Wesley as secretary and General Oglethorpe as governor of the colony in Georgia, kept a journal of which only seventy copies were published—a work or series of volumes (for there were several) of untold value to the trustees of the colony for whose benefit it was kept and to all who have had access to its pages. As Wesley's contemporary during some months of his stay in Georgia the governor gives a somewhat minute account of his preaching and habits at that critical period of his history. Wesley is, however, his own chief biographer in recording what took place, not only on the Sabbaths when Governor Stephens has pictured him, but also during the hours of every day.

The daily life of Wesley usually began at four o'clock in the morning, and, according to the faithful record of his hourly journal, the first hour is given to "private prayer." Sometimes even this first hour is also marked by "prayer with Delamotte." His morning hours are spent for the most part at his desk and among his books. His Greek Testament is his constant companion on land and water, so that he early acquired a familiarity with it which enabled him all his life to quote from the original any text of Scripture whose English rendering in the King James Version he had for the moment forgotten. If, in after life, he adopted as his motto, "The world is my parish," it is evident that when he had a parish of his own—and this Savannah parish is the only one he ever had—his motto was, "My parish is the world." His wonderful

journal gives the names of his parishioners whom he faithfully visited every afternoon. Light is thrown on the family life of that little town of wooden houses, each sixteen by twenty-four feet in size, with the neighboring Indians—Tomo-chichi at their head as *mico*, or chief—making their frequent visits. Now, he finds a family quarrel in progress; and at another time he writes the will of a sick parishioner whom he follows a few days later to his grave. Now, he is greatly encouraged about one of his flock whose career he has been watching with hope; then, with an aching heart, he makes the entry, "Mark Hird intoxicated, alas!" Charles Wesley writes from Frederica how the quarrels of two brawling women have disturbed the peace of the village, and John willingly exchanges duties with him for a while. Charles is almost overawed by preaching to a hundred at Savannah, while John's journal records a Holy Thursday's experience at Frederica as follows:

> Being Ascension-Day, we had the Holy Communion; but only Mr. Hird's family joined us in it. One reason why there were no more was because a few words which a woman had inadvertently spoken had set almost all the town in a flame. Alas! how shall a city stand that is thus divided against itself? Where there is no brotherly love, no meekness, no forbearing or forgiving one another, but envy, malice, revenge, suspicion, anger, clamour, bitterness, evil-speaking, without end! Abundant proof that there can be no true love of man unless it be built on the love of God.

One stormy afternoon at Frederica is given by hours, where Wesley records the quarrelsome temper of "M. H." and his wife—apparently the woman who had so disturbed the community a few days before. Before dinner she is "angry." He dined with her, and she is reported as "milder" at two o'clock. At three she became "very angry," "quarrelled." At four she is reported as "a little milder." By five she is "very angry, quarrel alas;" and by six she "could not hear." Her quarrel seems to have been with her husband, who was present; for it was a couple to which Oglethorpe said he would rather give a hundred pounds than have them come to America, he having been overpersuaded in giving his consent. After studying her case thoroughly and seeking in vain to help her, Wesley records a few days later: "She utterly renounced my friendship. Be it so!" Such an entry recalls that other one,

when the virago was one of his own household, "*Non eam reliqui; non dismisi; non revocabo.*" Could Charles Wesley avoid recalling his experience in Frederica when, years afterward, he saw much of this person—"a woman with a sorrowful spirit"—who sought the society and counsels of the Methodists? He wrote to his wife, "I called two minutes before preaching on Mrs. W. at the Foundery, and in all that time had not one quarrel."

Such encounters disturbed the spirit of John Wesley far more than his perils in the wilderness, of which his journal gives so minute a record. At times we find him wading in the swamps with the water breast-deep and compelled to spend the night—a December night, too—sleeping on a log without covering or a change of clothing, waiting for it to become light enough to find his way, in company with faithful Delamotte and his ignorant guide, to the nearest farmhouse. Only the soft air of Georgia could have saved from an early grave one who counted not his life dear unto himself, that he might finish his course with joy, and the ministry which he had "received of the Lord Jesus, to testify the Gospel of the grace of God." He afterward attributed his being cured of spitting blood by living so much in the open air during his life in America. His journal shows him frequently at the oars, as he makes the inland passage from Thunderbolt, down by Skidoway and Wassaw Islands, through Ossabaw, St. Catherines, Sapelo, and Doboy Sounds, on his way to St. Simon's Island. More than one venerable live oak is pointed out as "Wesley's tree," under which he was wont to preach in the open air. The journal that records all these journeys by days and hours proved to be most fascinating to Oglethorpe. To him Wesley not only mentions sending extracts occasionally, but, under date of Sunday, May 23, 1736, we find him closeted with Oglethorpe at midnight, reading his journal. The entries for the next day begin at midnight. "Twelve: read journal to Oglethorpe. He quite open. 1. Talked of M. W. and M. H. [the two great disturbers of the peace, his own and Charles's]. He open. Friendly. 2. Talked of Savannah and Frederica. He advised. 3. Talked of his life, etc. He advised. 4. Slept. 5:15. Private prayer. Interview with Delamotte." So the

record proceeds, showing that Wesley's sleep that night was limited to an hour and a quarter. But he continues his Greek Testament, visits, letters, and studies the next day and evening until nine o'clock, when, after meditation and prayer, he retired to sleep, but "lay without a bolster." He was more fortunate than Charles, if he even had a bed.

The pocket journal shows that he gave much attention to catechising the children. These were not simply catechumens, or baptized children, such as have always had some share in the thought of faithful pastors from apostolic days. But Wesley was accustomed to meet, on Sunday afternoon, thirty or forty children such as Delamotte taught during the week, to carefully instruct them in the Bible, and also to ask them questions on what they had been taught. He thus formed a Sunday school in America some fifty years before Robert Raikes formed one in England. Many of these children taught in that first Sunday school were doubtless orphans, and were afterward gathered into Whitefield's orphanage a little later under his faithful Habersham, who succeeded Delamotte in charge of the school. At this time the journal shows Wesley much given to reading Abbe Fleury, in whose *Instructions to Children* he finds so much good that he adapts and publishes it later, to be used in preference to some catechisms.

The literary industry of Wesley was something prodigious, even at that early period. His journal tells of an *Abridged French Grammar* that he was then preparing. He published the first Methodist hymn book in Charleston, in 1737. This rare book, entitled *Collection of Psalms and Hymns*, was reproduced in facsimile some years ago from the only copy of the original edition known to be in existence, which brought $102.50 at a London book sale. The manuscript journal shows the hours which Wesley employed in selecting and even translating hymns for this collection. Three of the four hymns in his own handwriting on the fly leaves of the manuscript journal now in America were his translations or adaptations from the German, and are published in this first hymn book. One of them has a most interesting history, as showing how much his own poetry became the vehicle of his Christian aspiration and even his experience. The year of his

return to London—when Peter Bohler was instructing him in the doctrine of the witness of the Spirit—after Wesley had heard him and others give their experience he stood up and said, "We will sing the hymn:

My soul before Thee prostrate lies;
To thee, her Source, my spirit flies;
My wants I mourn, my chains I see;
O let thy presence set me free.

Lost and undone, for aid I cry;
In thy death, Saviour, let me die!
Grieved with thy grief, pain'd with thy pain,
Ne'er may I feel self-love again."

Bohler relates that during the singing Wesley often wiped his eyes. In his distant American parish Wesley had found among the Moravians this hymn best suited to his need, had translated it, had written it in his pocket journal, and had borne it on his person back to England. There is also in the little journal another hymn translated by Wesley and to be found to-day in the hymn book of the Wesleyan Methodist Church of Great Britain. It begins,

O Jesu, source of calm repose,
Thy like nor man nor angel knows,
Fairest among ten thousand fair.

This original journal of Wesley shows how, amid all his trying experiences on land and water while serving the colonists of many tongues in Georgia—being unable to begin his coveted missionary work among the Indians, owing to the Spanish and French attacks which angered the red men against all white men regardless of their nationality—he was ever seeking what he beautifully calls "resthood." Law's *Christian Perfection* and Scougal's *Life of God in the Soul of Man*, as well as à Kempis, are frequently mentioned among the books he is reading. Writers like Bishop Potter—who ordained him both deacon and priest—Archbishop Sharp, his father's friend Patrick, Bishop Beveridge, Owen, Plato, Milton, and Shakespeare are much read. It was Wesley's custom to finish one book before beginning another, and to enter the date at which a book was finished. The Mystics and even the Church fathers were carefully studied at this time also. This Georgian period was marked by his learning the German,

Spanish, and Italian so that he could readily read the best works of divinity in those languages and was able to conduct religious service in them for the benefit of the colonists speaking those tongues. His diligence in mastering the German tongue, that he might the more perfectly learn the best things written by Moravian and other writers, appears from the entries in his journal which show him to have spent as much as nine hours a day on German, five of these hours without a break. Here is revealed a man as learned as Moses—a man, too, gifted in making the songs of the people and preparing ultimately to make their laws, but like the great lawgiver needing to be seasoned by solitude, trial, self-knowledge, and knowledge of men, before men could see that by his hand God would redeem a mighty people.

Added interest is given to this priceless manuscript book by what Charles Wesley entered on one of the fly leaves just before the brothers parted in Charleston, as Charles was about returning to England. Under date of July 29, 1736, after Charles had been some five months in America and while, as the journal shows, they were on their way by boat from Savannah to Charleston, John proffers his little pocket journal to his brother, that he may make the following memorandum: "Half of ye callico (sic) to Mrs. Davison; ye other half to Mrs. Calwell. Half of ye cloath to Mrs. Patison. Desires Mr. Delamotte to give Reed a penknife. Give Mr. Twait one of Mr. Burton's Sermons." Charles also wrote several lines in Latin—in which the two brothers frequently carried on their conversation when they desired it to be private. These simple entries, in the handwriting of the poet of Methodism, show that he was unwilling to leave the shores of the new world without some simple expressions of his affection for these old parishioners at Frederica, among whom he found some helpers in Christ Jesus. Some of these entries recall the closing lines penned by Paul, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

Eugene R. Shingle

Art. II.—THE PREACHER AND THE OUT-OF-DOORS.

Considering the extent to which preachers draw upon the out-of-doors for illustrative material it is surprising what a dearth of definite first-hand knowledge of the out-of-doors exists among them. There is a vast amount of neutral conventional talk about Nature, generalizings on the seasons and spheres, enjoyment of mountains, seas, and days, but very little that is personal, vital, fresh, and real. Well-read people have come to have an almost irreverent acquaintance with the out-of-doors in its wider aspects, and they also possess an amazing stock of text-book information; yet the people who can tell the difference between a sea gull and a fishhawk on the wing, who know when and where to look for the hepatica, are few. So-called "nature study" has had a recognized place, even in the public schools, for nearly a generation—long enough at least for the young men now preaching to have been led to such a personal acquaintance with the outlines of natural history that they should not be led into talking about the "king of beasts who roamed in the dark forests of Africa." One might expect such a preacher to illustrate his next point with polar bears that dwell in the mountain fastnesses of America. Inaccurate, indefinite, conventional; displaying a kind of interest in nature, and a certain appreciation, but how academic, literary, stale! We see things because they are pointed out to us; visit places because others have visited them; enjoy things because told that we ought to. The lilies compare with Solomon's robes, in our eyes, and the ravens live by a divine providence, only because some one says, "Behold!"

The defect of all this lies largely in a wrong approach to Nature. We know too much. We bring a glacial theory to bear upon every pebble, and we march up with a long Latin tag for every roadside weed, or else we are too rapt and worshipful; chanting lines from the poets—"Twinkle, twinkle" at every star, and "Roll on, thou deep and dark blue ocean, roll!" at every stretch of seabeach—like priests and oracles. Science is good; poetry is good; the evil lies not in them, but

in our being satisfied with them in place of a personal acquaintance with the world that they try to explain and portray. Science and poetry are the grammar and literature of the out-of-doors; the real life is to be learned only by living where this life is lived. They broaden our understanding and quicken our love after we get to Nature. They are not the way, the approach; that way is the cow path to the pastures and woods—the way of personal contact and observation. This really is the path of the poet. Before one can climb into the swaying tops of the tall trees and rock with the winds; before he can lie beneath their wide arms in the forest silences and absorb their breath and spirit; before he can sink at their feet with soul and body weary and surrender to their watch-care—before all this he must first get into the woods. Imagination is a timid and tardy creature, ever waiting on the discoveries and conquests of observation. She is like a carrier pigeon, swift and beautiful on the wing, but never willing to fly until taken away from home. She begins her flight where observation liberates her. Imagination without a basis of observed fact is hallucination, as faith without a foundation of certain truth is credulity. "The stars in their courses," sang Deborah. But not the first night man swept the heavens with his eye did he see that the stars had "courses;" they had lighted him through centuries of nights before he saw them move. And not until their circuits had been burned into his sky was he able to sing, "In their courses they fought against Sisera."

The elements of the poet's knowledge of the out-of-doors cannot be learned for him. He must get them for himself.

> And Nature, the old nurse,
> Took the child upon her knee,

wrote the poet concerning the naturalist, and just as truly might Agassiz have written it of Longfellow. The poet's "effortless absorption" of nature must be preceded by a long, painstaking training in conscious perception. His senses must be taught and drilled into a habit of alertness so spontaneous and automatic that observation becomes second nature. No more than one's untrained fingers can bring balance and harmony and unity into a picture upon canvas can one's

untrained eyes catch and group the pictures of the fields. The world is a beautiful confusion, a sweet but meaningless babel to the poet who is unskilled by long and careful observation and independent interpretation. We must approach nature as we approach literature—personally and back at the alphabet. We began with A B C; our children are being started in with Browning and Emerson. Modern methods are in conflict with the old-time notion that the sane and natural beginning in learning to read is not with the rules of syntax and the philosophy of meter, but with the letters. We did not wander blissfully through the green pastures and beside the still waters of our *Mother Goose* the first time it was spread before us. We wrestled a long time with A B C first; we repeated those letters over and over till they were photographed, chiseled, upon our memories; till our very cerebral twists kinked and crooked and hooked themselves into the shapes of the motley crew. Then the weary waste putting them together and seeing ideas in them! and the ideas together for thought—to say nothing of the years before a suggestion of style came over us! The patient, persistent struggle from the forms of things to their meanings, from meanings to the harmony, the wisdom, and the deeper mysteries of creation, is the only method by which we can learn to read the book of nature. If its beauty, poetry, and truth are to be revealed to us—not to our favorite poet and through him to us—we must learn the alphabet of the out-of-doors, then how to spell and read until reading becomes effortless and the words become no longer mere words but forms of thought, clothed upon with and concealed by their souls of truth and beauty. The progress of man's knowledge of nature has been one of evolution, its process one of induction—from a gradual accumulation of isolated facts to their classification, to inference and discovery of order and law. In the words of Mr. Hamilton Mabie: "Nature first taught man to see and hear things; she first discovered to him his senses, and following this discovery woke imagination, and then religion, poetry, and art were born." This is the history of the race. It must also be the history of the individual. Von Baer's law obtains as strictly with our mental and spiritual as

with our physical development. The heritage of the race is the heritage of the individual, but we are not born to it. Step by step we must traverse the long pathway of the race in our personal development before coming to our own.

This personal contact, this first-hand study of nature, will particularize our knowledge—the only kind of knowledge of the out-of-doors that we can really enjoy or use. There is a striking tendency among people who think to the point in the study to go off into the clouds the moment they get out of doors. Ministers, especially, deal so much with generalities—with principles, cycles, systems, worlds, and infinities—that when they touch things definite and tangible their terms are often vague, their facts general, their thinking watery. Loose this merely book-read man in the woods and fields and he has the

> Blank misgivings of a creature
> Moving about in worlds not realized—

which misgivings resemble those of the poet, however, only in their blankness. The preacher who makes flights afield from the pulpit, and who never goes on foot from the study, usually gyrates among the fog-banks of the Milky Way and gets no nearer the earth, where the things are that interest men. It is easier to fatten cattle on salt and water than to interest men in things in general. If there is one style in writing and preaching flatter, staler, deader than all others, it is the kind that comes no nearer a date than a decade and that talks about the laws of nature and the systems of things. It is the definite, the particular, the specific, that gives distinction, force, and freshness to literary form. We all appreciate the admirable style of Professor John Fiske. Speaking recently about his literary habits he said: "I give very little attention to the way I express my thought. But I hate general terms and hunt round till I find the specific word." What need of searching much further or giving other attention to expression? "Seek first the specific word (for in it usually is the thought) and all things else shall be added to your style," might almost be taken as literary law and gospel. There is a certain pleasure in the sound and the blaze of a sweeping periodic generalization; a kind of dizzy delight in star-soaring. The preacher's

Pegasus rarely needs a curb-bit, but spurs rather; and what the preacher needs is to have, besides Pegasus, a Centaur in his stables, and on his return from the skies to take the man-beast for a canter over the solid, man-inhabited earth. It isn't a fault that we see the world too much from poetic heights and through the mystic veil of farness, it is our right to

> Clasp the crag with crooked hands
> Close to the sun in lonely lands

as truly as it is the eagle's, but ought we to roost and nest there? Because the Rev. Edward Everett Hale never generalizes about birds and flowers but mentions the oriole and the columbine, and never about men and women, but talks of John Black and Sara White, he is always interesting. The sight of the world from heights where the wrinkled seas crawl below us is vouchsafed to poets and now and then to ministers and common men, yet Pisgah came but once to Moses and the pathway ran for forty years through the wilderness. We do not stand on Pisgah too often, we simply wander, with our eyes open, all too little in the plains of Moab. This particularized knowledge of the common outdoor life about us is the only preparation for a genuine appreciation of the greater, grander aspects of nature. We have to reckon infinite things in terms finite; and what other measure for Mount Washington and Niagara have we besides the hill in the old home pasture and the brook at its feet? One needs almost to have felt the flame of the cardinal flower before he can watch and worship as the sun sets in a west of burning glory.

Usually those ardent lovers of the out-of-doors whose thoughts are ever trailing over the edges of the universe, climb Mount Washington on the crazy, snorting little engine and step at once from the cab into the world above the clouds. Better that way than never to stand on the top at all. The railroad is a boon to the old, the weak-headed, and those with heart trouble. But the only way for the healthy and vigorous is the path up through the spruce to Hermit Lake and over the Head Wall of Tuckerman's Ravine. There is no preparation for the summit like the struggle through those narrow forest defiles and the climb over that grim, awful Head Wall

—then, just short of the peak, to stop and pick a tiny sand-wort from the Alpine Garden along the very edge of the rent and rocky height! If the majesty of God rolls in upon our souls from this mountain head no less does his infinite love, his infinite power, come to us in this little blossom plucked on our ascent. One who can climb the mountain blind to the revelation, unaware of the mystery in the humblest flower-cup, has no eyes for the far-rolling mightiness of peak and plain and unblurred boundary of sky that revolves about him on the summit. But it takes a trained eye to see the sand-wort and a deal of special knowledge to know it is a sand-wort, while any eye not totally blind can roll around in its socket and make out mountains from the top of Washington. We need this special knowledge, this careful training of the senses. The poet, artist, naturalist, and the simple unsophisticated lover of the out-of-doors come to their love, their discoveries, their inspirations, through much observation of the small and particular. So long as the nebular hypothesis is a more agreeable kind of problem to us than, for instance, the number of feet of earthworms that four young robins will swallow in a day, just so long shall we be shut out of the heart of Nature. This does not mean that we need to be anatomists to feel the loveliness of the Venus of Melos. The strength and grace of the human form appeal to us all. But it is when we take the scalpel and begin to cut that we find we are fearfully and wonderfully made. Our love and understanding wait upon a personal acquaintance. "To know her is to love her," said Burns of Bonnie Leslie; and never was truer word said of Nature. We must know her in particular; as much of her as our dooryards hold, as the trees of our sidewalk, the orchards, copses, and fields about us. "He is a thoroughly good naturalist," wrote Kingsley, "who knows his own parish thoroughly."

Again, this personal contact with the out-of-doors will freshen our facts and make what we know our own. We have worked to death what the books say. We will go out of our way to read what others have written about the bluebird but not once think of listening to the little fellow who sings every spring in the apple tree by the window. We use the commentary too much. "A thorough knowledge of the text

is the best and only commentary you need," is a favorite bit of advice with one of the most luminous biblical exegetes I know. The preacher who will act upon this suggestion shall bring forth new things from the Bible as well as old; and even more abundantly laden shall he come with new things from the fields and woods. It is impossible to sit down before a stupid toad and watch him carefully without discovering something fresh and interesting. We have been slapping mosquitoes all our days, and here within the last few months some things have been found out about them that are of infinitely more interest and importance to most of us than a *bona fide* flash-light communication with Mars would be. There are no two anythings in this world, not even two peas of the same pod, exactly alike; no single thing entirely explored. To discover this unknown is to be original.

In a recent lecture on "Pulpit Power," or a theme to that effect, the following passage occurred. When the speaker had reached the point in his discourse where he was telling the part Nature ought to play in the preacher's education he exclaimed:

> Go forth into the beautiful world, and sense the poetry of the Creator. Feel the ceaseless flow of life and motion everywhere. The waves of the ocean teach the student deep lessons of grace and truth; wings of the birds of heaven, branches of the trees, waving grain, floating clouds, dashing torrents and majestic rivers flow—all these are God's visible poetry embodied for our culture. Nature has sweet voices to thrill the dead imagination into life. The voices of the summer are all magical. Even the zephyrs come laden with strident insect voices—a gentle symphony of Nature's orchestra for the soothing of the soul. The countless orbs that course the heavens make a great audience and under the auditorium of the midnight skies great souls listen to the harmonies of the spheres with glowing rapture. Once such divine entertainment appreciated, etc.

Without doubt the lecturer had "sensed" this "entertainment," but we can be pardoned for suspecting his orchestra was made up of the poets and conducted in his library. I do not accuse him of purloining a single phrase. Not at all. But these thoughts have been uttered once for all by a master or else said over and over in these conventional forms till they are trite; stale as the "vernal spring" and as dead as Rameses II.

This same lecturer (when he wasn't lecturing) told about a new species of ant that he had discovered, and the tale would have held the attention of any audience under the skies. It is the ant that you have discovered, not the "countless orbs" we all have seen, that we are interested in. No matter if it is but an ant, no matter indeed if it has been named and described before, if you discover it for yourself you will make it new to others. Something of the power of the old Norse goddess Hilda, who brought back to life every night her warriors that had fallen during the day, belongs to the independent thinker, to the first-hand observer. He may take the commonest thought, the most familiar sights, but he puts into them new life and meaning. If the air of reality, if the flavor of the out-of-doors is to get into the preaching, it must first get into the preacher. It will come with the touch of the earth, as strength came to Antæus. One may say many beautiful things about Nature from a wide reading of books, without much personal acquaintance, but they will be general and impersonal, lacking point and force; poor stuff for sermons. The book, *Nature and Culture*, is of this stamp. Compare Mr. Mabie's beautiful chapter on "Personal Intimacy" with, say, the whole of Mr. William Long's book, *Wilderness Ways*. The difference is that Mr. Mabie's is *about* personal intimacy, while Mr. Long's *is* personal intimacy—a crisp, fresh, stirring series of observations that take hold upon us as the most mellifluous philosophizings cannot do. Mr. Mabie goes from his study into the woods; Mr. Long comes from the woods to his study. The atmosphere of the fields, the dash of dew, and the smell of earth about prose and poetry do not come from other books, nor from dreams and imaginings about glories and systems, but from men who saw and heard and felt the out-of-doors life for themselves.

Dallas Lore Sharp.

Art. III.—METHODS OF STUDYING RELIGION.

Speaking of the relation of biology to medicine Mr. Huxley once remarked that as the physical sciences develop they become more dependent upon one another.* The same is true of studies relating to religion. On the one hand theology becomes more and more dependent upon historical and literary science, the history of religions, and even the natural sciences. On the other hand the sciences of man are increasingly impelled to take account of religion as a fact of human nature and history. The result is increasing community of interest between scientific and religious thought. Preachers hasten to appropriate natural science, and men of science, whatever their attitude toward dogma, perceive that religion is not a by-product of the *cosmos*, but a prime factor of evolution in its moral, social, and economic aspects. Psychologists even venture to give advice as to the substance of religious instruction† and to reprimand the churches for their shortcomings.‡

At a moment like this, when tendencies to reorganization are rife, there is special occasion for the study of methods and points of view, as distinguished from the substance of knowledge. It is needful to ask not only whether this or that is true, but also how we can find out the truth. We must know how the various fields of research are bounded and what are the data, the presuppositions, and the procedure within each. There are four chief types of method with respect to the study of religion.

I. The Method of Speculative Metaphysics.—Since the aim of metaphysics is to ascertain the ultimate reality of the universe, its conclusions have been almost invariably regarded as vitally related to religion. In the introduction of his *Encyclopædia of the Philosophical Sciences* Hegel remarks that the objects which philosophy contemplates are the same as those of religion. "In both the object is truth in that

* *Life and Letters*, vol. ii, p. 34.

† Address by G. Stanley Hall on "Some Principles of Bible and Sunday School Teaching," reported in *Boston Transcript*, October 31, 1900.

‡ H. R. Marshall, *Instinct and Reason*, p. 490, ff.

supreme sense in which God and God only is the truth." But the century just past has witnessed the practically complete collapse of speculative metaphysics. The methods of the sciences have profoundly modified, probably for all time, the method of philosophical research, and consequently of the metaphysical type of religious thought. Speculation attempted to deduce the world from *a priori* principles, and hence to say how things must be, the philosopher of to-day is content to say what things are as indicated by observation and analysis. Speculation moved from ideas toward things; the newer procedure begins with things themselves. At its best, speculation could do no more than sketch the barest outlines of existence in general, and with respect to the supreme concern of life, its highest product was a justification for a possible religion. The more modern thought, on the other hand, insists first of all upon understanding actually existing religions.

II. The Method of Theology.—Theology in its traditional form is closely related to speculative metaphysics. For, first, it does not describe religion as it actually exists, but rather seeks deductively to demonstrate a logical basis for the religion which it represents; and, second, it borrows from metaphysics several fundamental propositions, such as those contained in the proofs for the existence of God. It differs from speculative metaphysics in that it deals with a particular historical religion, and also in that it appeals to intellectual authority. Theology of this, the traditional, type appears to be suffering the fate of speculative metaphysics. Objection is made to both its *a priori* method and its appeal to authority in matters of intellect. As to its method, not only does it stand in sharp contrast to other types of research, but its conclusions have been again and again overturned by the method of the natural sciences. From Galileo to Darwin the method of science, rather than that of theology, has been the arbiter on all points of dispute between the two.

That theological method, however, is at last being modified in the direction of what was once regarded as its foe will be obvious from the attitude of the theologians, presently to be described, toward the question of intellectual authority. But

the lateness of the reform, the long insistence that fact must be gotten at by some process of deduction from a general idea —this has created unnecessary prejudice against the content of religious belief. The Bishop of Derry and Raphoe says:

> The commentary edges out the text. The explanation of the mode in which the fact is assumed to be brought about occupies the place which of right belongs to the fact only. Probably half the objections which perplex young minds and seem to them unanswerable—nay, which, in many instances, really are so—come from this source. They are arguments—sharp, fierce, resistless—against a particular explanation or an assumed mode of the fact, none whatever to the fact itself.*

The appeal to authority, as made by Protestants, has had the following traditional form—Purely rational grounds are first offered to prove the authority of the Bible. Let it be noted that this first step is taken by reason in its ordinary use, and that the existence of authority at all "depends on the answer which reason makes to the proofs furnished, so that reason is the ultimate umpire in the whole case."† After proving that the Bible is authoritative the mind's "next step is obvious; it must find out what is contained in the word."‡ Thus reason is held to be competent to accept the Bible as a whole before scrutinizing its contents, and we are forbidden to apply to the parts of the Bible the rational processes which we are invited to employ with respect to the Bible as a whole. Newman merely applied this principle with unusual rigor when he taught that the real use of the private judgment is to look out for an authoritative teacher.§

A goodly number of theologians, however, find difficulty with the logic of this procedure. First, it is perceived that the Bible "is not infallible to us, unless we believe in the infallibility of the judgment which pronounces it to be infallible."‖ The attempt, by means of certain faculties, to set up an authority which shall be superior to them contains within itself the seeds of disintegration. For, sooner or later, inevitable differences of opinion necessitate an appeal to Cæsar—the ordinary reason which is the *prius* of the whole. So

* W. Alexander, *Primary Convictions*, xii.
† R. S. Foster, *Prolegomena*, p. 247. ‡ *Op. cit.*, p. 272.
§ Essay on "Private Judgment," in *Essays Historical and Critical*, vol. ii.
‖ C. M. Mead, *Supernatural Revelation*, p. 319.

pronounced is the dissatisfaction with this particular theory of authority that a prominent theologian declares that "authority has not only been misplaced, but so grievously misrepresented in its nature that the very word, as employed in the sphere of religion, has become an offense to the friends of truth and freedom." * The theory occasions no end of embarrassment in its application, also. What, for example, it is asked, is this infallible authority? Is it the manuscripts now in our possession, or the original manuscripts whose precise contents we do not know? In the latter case the real authority is inaccessible and at best only hypothetical. In the former case we are confronted with the problem of what to do if we find errors in the supposed revelation. One author says:

> The mind, in such a case, will reason thus: (*a*) The proof is adequate that this is a book containing divine revelations which are necessarily true; (*b*) The proof is positive that this statement, as construed or interpreted, cannot be true; (*c*) Therefore, either the text has been misinterpreted or corrupted, or some clew to the original meaning has been lost, or this particular passage is not one of the contained revelations.†

But this, also, tends to make the authority not a concrete, ascertained standard at all, but rather an abstract idea whose actual application rouses up as many difficulties as the possession of an authority is supposed to allay.

The general approval which thoughtful men have given to the use of critical methods in the study of the Scriptures implies that the right, always conceded to reason, to pass upon the source of the sacred writings as a whole is now conceded with respect to the origin of each of the parts. The Bible is whatever its particular contents are, and the authority of the whole must stand the test of each part. "Even if we were already convinced upon rational grounds that a dogmatic revelation had been given, nevertheless each article of this revelation would continue to be a legitimate subject for research, because the truth or falsity of that article would be a part of the evidence by which the whole was either confirmed or weakened." ‡

For these reasons, as well as others growing out of the con-

* A. B. Bruce, *Apologetics*, p. 493. † Foster, *Prolegomena*, p. 274.
‡ J. Drummond, *Introduction to the Study of Theology*, p. 23.

tents of apologetics itself, the notion of authority is undergoing a transformation. The change takes two forms. The first identifies religious authority with that of testimony. Thus, an English writer, attempting to show that authority and free inquiry can be adjusted, says:

> There is an authority which does and should enter largely into the grounds for belief, an authority distinct from that which the truths themselves should directly exercise over the mind and conscience. It is the authority of the testimony to spiritual facts of multitudes who in greater or less degree acknowledge their reality, and more especially of men and women whose lives have exhibited exceptional moral power and saintliness.*

But it is admitted that such authority does not supersede the use of reason at any point. "Our probation in regard to matters of faith will not consist only in the process by which we choose or refuse an infallible guide, and then, after the guide has been chosen, cease forever. It will continue so long as there is possibility of progress in truth and spiritual knowledge." †

This aspect of all intellectual work is so obvious that its application to religion is in danger of receiving less recognition than it deserves. Surely, the general religiousness of humanity creates a mighty presumption that religion is substantially true, and the place of the Bible and of Christian beliefs in the lives of saintly men and women for many centuries is not likely to be founded on illusion. Yet this is only presumptive proof which, if challenged, must receive support from the thing itself, and not merely from reports about it. The final evidence must be looked for in the content of what offers itself as divine truth, and in the effects which it works upon our spiritual nature. The canon of Scripture itself, it is pointed out, was not and cannot be defined by tradition or historical evidence, but only by the immediate spiritual sense of believers. "The divine authority of Holy Scripture consists in the presence and power of God in it, and with it." ‡ Or, as another writer says:

> More and more frankly and unreservedly the position is gradually being adopted that the essential elements of religion and theology claim

* V. H. Stanton, *The Place of Authority in Matters of Religious Belief*, p. 156.
† *Op. cit.*, 157. ‡ C. A. Briggs, *The Bible, the Church, and the Reason*, p. 1.

our acceptance upon their own intrinsic merits, and are to be verified primarily, not by an appeal to authority, but by the satisfaction which they afford to the highest aspirations and the noblest impulses of human nature, and by the personal experience of those who honestly accept them and practically submit their lives to their guidance and control.*

Apologetics as a distinct branch of study "is gradually giving place to the investigation of the intrinsic merits of the specific ideas and propositions which form the contents of theological teaching. . . . The true foundation of a system of theology, as a science and a philosophy, would seem, therefore to be the nature, condition, and needs of man." † What Jesus says about God and man and their relations, declares Bruce, "needs no elaborate system of evidences to commend it. It is self-evidencing. It is rest-giving." ‡ Or, again, "the authority of the Scriptures," says another, "is the authority of the truth that they convey. The Scriptures are authoritative to us because they contain the highest moral and religious truth, which has the right to satisfy our reason and bind our conscience." § Again, "Christianity is grounded not in the inspiration of its documents, but in the reality of its facts. Therefore, if the Scriptures should by sound evidence be reduced to the level of ordinary human records, possessed simply of ordinary human veracity and correctness, Christianity would not be altered thereby." ‖

Martineau makes a distinction here which illumines the whole question. He admits that religion is founded altogether upon authority, namely, the authority of the higher within us which commands the lower. "All minds born into the universe," he says, "are ushered into the presence of a real righteousness as surely as into a scene of actual space." And he further adds, "We know ourselves to be living under command, and with freedom to give or withhold obedience; and this lifts us at once into divine relations, and connects us with One supreme in the distinguishing glories of personal existence, wisdom, justice, holiness." ¶ The seat of authority, then, according to him, is our moral intuition, which he regards as identical with religious intuition. But this is authority in religion, not in theology.

* J. M. Hodgson, *Theologia Pectoris*, p. 2, ff. † *Op. cit.*, *ibid.*
‡ *Apologetics*, p. 494. § W. N. Clarke, *Outline of Christian Theology*, p. 45.
‖ *Op. cit.*, p. 38. ¶ J. Martineau, *The Seat of Authority in Religion*, p. 69, f.

It is the source of religious facts, but theological knowledge is to be reached through analysis of these facts by the ordinary processes of intellect. Some such distinction between authority in religion and authority in theology underlies the whole movement for reform in the theological point of view. Though theology is not likely to accept Martineau's reduction of religious intuition to mere moral intuition, it does already perceive that religion, like conscience, exists in its own right. It does not come to us through ratiocination; it does not wait upon our deliberate volition. On the contrary, it is provided for in an instinct which responds almost perforce to spiritual incitements. And such incitements are inevitable. We live in a spiritual environment which certifies itself directly to our spiritual nature. As the poet sees, rather than proves, the truths which he sings, so every soul has some glimmer of the divine within itself. We become aware of it, not through any planning of our own, not merely because some one tells us about it—it comes not with observation—but as a natural expression of what life must mean to creatures like ourselves. The scribes relied upon a reasoned authority; they found a connection between God and man by means of a syllogism. But Jesus taught as one having another kind of authority. The Sermon on the Mount has an air of finality about it that logic could not bestow. It may be asked, furthermore, whether this higher kind of authority—the authority of what we are—is not essential to the application of any supposed intellectual authority. As Martineau remarks, we never acknowledge an external authority "till that which speaks to us from another and a higher strikes home and wakes the echoes in ourselves, and is thereby instantly transferred from external attestation to self-evidence." *

This, as nearly as we can set it forth, is the attitude of the new thought. It does not destroy authority in religion, but strengthens it by transferring it from the ever-disputable ground of mere intellect to the inexorable demands of the moral and spiritual nature. Herein it merely formulates what has always been claimed by a large section of Christians, that religious experience is the ground of religious certitude. The

* *Op. cit.*, vi, vii.

dogmatic method seeks to control the facts of religious experience by its theory of divine grace; the better method employs the facts of such experience as *data* from which to infer a theory of divine grace. One proceeds from theory toward life, the other from life toward theory. To one, truth intellectually grasped is the independent and authoritative element; to the other, the independent and authoritative factor is the commanding power of religious ideals and experiences, particularly under the historic influence of Jesus. In the technical language of logic the new method begins with judgments of worth as true *data* and then looks to see how these *data* can be fitted to a system of existential judgments. Bushnell's proof of the divinity of Christ from the perfection of his character is a good practical example. Jesus's formula of the relation of knowing and doing expresses the same great idea of method, as also his answer to the disciples of John. The dogmatic method undertakes to tell us how the facts, on an *a priori* theory, ought to be. The method of experience says, "Go your way, and tell . . . what things ye have seen and heard."

The theology which accepts this attitude goes a long way toward assimilating its method to that of other branches of research, and secures a new claim to be called the "science of divine things." The effect upon the contents of theology may be less than is popularly supposed. Certainly the doctrinal agitations of our day hardly touch the facts of religious experience, or call in question the truth of Christ's teachings. They concern, rather, the scaffolding with the help of which men have sought to rear a theological edifice. The facts themselves are less in dispute than the reasons offered in proof of them, and so we have the remarkable spectacle of strenuous labor to save premises that are incomparably more doubtful than the conclusion to which they are supposed to lead.

This transition from authoritative theories to authoritative facts assimilates theology to modern science. Yet theology cannot be merely a science as distinguished from philosophy. It must go on from the phenomenon to the underlying reality, from the worth of religion to the truth of it, from faith to knowledge. It must therefore incorporate philosophical ele-

ments. It must take advantage of modern critical, as distinguished from speculative, methods in metaphysics, and in particular it must ground itself in the rigorous analyses of the higher logic and of theory of knowledge. For its basal problem is and always will be how to pass from judgments of worth to existential judgments.

III. The Method of the Science of Religion.—The two methods thus far described aim to determine the truth of religion, rather than to describe the facts of religion simply as facts. The latter aim is that of the science of religion. A science of religion is possible because there are observable religious facts. Its possible range—since religion is a universal human function—is coincident with the mind of man, past and present. Its function is not to test beliefs, but solely to describe religious phenomena and set forth their relations among themselves and to other phenomena. It studies all religions, in order to determine the sources and original forms of religion, the order and laws of religious development in the individual and the race, and the place of religion in the general equipment of man's mind.* Fragments of the science religion already exist. It began as the "comparative study of religions," later developed into the "history of religion," and has lately sent out a new bud called the "psychology of religion." What the history of religion seeks, says Menzies, is "a knowledge of the religions of the world, not as isolated systems which, though having many points of resemblance, may yet, for all we know, be of separate and independent growth, but as connected with each other and as forming parts of one whole. Our science, in fact, is seeking to grasp the religions of the world as manifestations of the religion of the world." †

As the history of religion thus seeks to grasp religion in its unity as well as diversity, so the psychology of religion, fixing

* The term science is here used in the specific sense of "special science," as distinguished from philosophy. In a larger sense, of course, all methodical knowledge is science, and so De la Saussaye (*Manual of the Science of Religion*, p. 7) includes both the history and the philosophy of religion under the term "science of religion." Tiele, on the other hand, not only excludes metaphysics but also the history of religion from the science of religion. To him, "science of religion" refers to the inferences that may be drawn from the material gathered by the history of religion (*Elements of the Science of Religion*, vol. i, p. 15, ff.).

† A. Menzies, *History of Religion*, p. 3.

its attention on the inner process of religious experience in its totality, tries to coordinate the religious with the other mental functions so as to exhibit the unity of the mental organism. The necessity for this branch of investigation grows out of the fact that religion, in its totality, is primarily a body of mental states and processes. The sensible monuments of religion are simply expressions of the religious mind.

> Not from a vain or shallow thought
> His awful Jove young Phidias brought;
> Never from lips of cunning fell
> The thrilling Delphic oracle;
> Out from the heart of nature rolled
> The burdens of the Bible old;
> The litanies of nations came,
> Like the volcano's tongue of flame,
> Up from the burning core below,
> The canticles of love and woe.

Temples, sacred literatures, priesthoods, ceremonials, myths, and creeds—these are products of religion; the thing itself is the state of the worshiper's mind. Psychology, accordingly, must be the torchbearer for the whole history of religion.

This point of view is too obvious to be new. It controls the ancient notion that fear made the gods. It inspires Hume's essay on "The Natural History of Religion," in which he begins as follows: "As every inquiry which regards religion is of the utmost importance, there are two questions in particular which challenge our attention, to wit, that concerning its foundation in reason and that concerning its origin in human nature." The same point of view is present in Spencer's ghost-theory of the origin of religion. Indeed, irrespective of special theory, it is now generally admitted that worship arises through mental tendencies and processes far less deliberate than reasoning. "Religion belongs to the normal functions of human nature; the lack of it always indicates a disturbance, whether in the individual life or in the life of society." * Thus far, however, the psychological point of view has led to more speculation than positive knowledge.

* F. Paulsen, *Ethik*, 2te Aufl., p. 373. Compare H. R. Marshall, *Instinct and Reason*.

Theories concerning the origin and early development of religion are still somewhat chaotic,* and, in fact, few fundamental questions concerning the psychological content and relations of religion can be said to be really settled. The probable reason is the belated development of method in psychology itself. The scientific study of religion, in fact, has largely coincided in time with the transformation of psychology from semimetaphysics to an empirical science. At first this reform seemed to demand that the study of mind become objective like biology. But thoughtful men pointed out that the whole evidence for the existence of mental states depends upon some one's being introspectively conscious of them. Accordingly, the last decade has witnessed a general disappearance of such terms as "physiological psychology" and "psycho-physics," while "experimental psychology" takes their place and the method of psychology is declared to be that of "experimental introspection." †

Since introspection is the fundamental method of psychology, and psychological method is fundamental to a science of religion, it follows that introspection of religious processes is the necessary groundwork of such a science. Just as we know that our neighbor is happy or sad because we see his body making certain motions which our own body spontaneously makes when we experience those moods, so the "vanished gods" and the worship offered them can be reconstructed for our thought only through analogy with what we find in our own minds. The religious consciousness of the present is a portal through which we must pass, then, if we are to comprehend the religions of the past; the religion of civilized peoples furnishes the clew to that of the uncivilized; and, finally, the religious consciousness of the investigator himself is his primary instrument of research. To understand the history of religion we must, says Pfleiderer, "project ourselves into the spirit of the historical religious societies. Such an interpretation of the symbols of the spiritual life of others is

* Compare, for instance, Grant Allen, *Evolution of the Idea of God*; D. G. Brinton, *Religions of Primitive Peoples*; Andrew Lang, *The Making of Religion*; and F. B. Jevons, *Introduction to the History of Religion*.

† E. B. Titchener, *Primer of Psychology*, p. 32. Compare the same author's *Outline of Psychology*, p. 341.

possible only for him who knows and observes the corresponding impulses of his own soul." *

Various writers, ancient and modern, have used spontaneous deliverances of the soul as evidence of the truth of religion, as when Tertullian declared, "There is not a soul of man that does not, from the light that is in itself, proclaim the very things we are not permitted to speak above our breath." † But it was Schleiermacher who, more than anyone else, turned attention to self-analysis as the key to the science of religion. We are not to halt, he tells us, at mere broken echoes of the original sound; we must transfer ourselves to the interior of the soul itself. "Otherwise ye will understand nothing of religion, and it will happen to you as to one who, bringing his fuel too late, hunts for the fire which the flint has drawn from the steel, and finds only a cold and meaningless particle of base metal with which he cannot kindle anything." ‡ Again, arguing that the reality of religion cannot be found in the letter of sacred literature, but only in the soul's essential experiences, he exclaims, "If you only knew how to read between the lines!" §

Herein the study of religion does not differ from the method of historical science in general. History is not a series of annals of tangible things and visible events; real history reconstructs the past so that it seems real, and this it does by causing us imaginatively to live it for ourselves. This point of view is also in harmony with that of evolution. For, in any conceivable scheme of development, the past has to be interpreted by the present. We know what to look for in an embryo, and how to understand what we see, because we are acquainted with the mature organism. Just so we obtain our notion of religion and the problem of its development from knowing it as a present fact. ‖

Psychology, then, is an immanent factor for all science of religion. There are reasons, moreover, why the psychology of religion should be organized as a special branch of study.

* O. Pfleiderer, *Evolution and Theology*, p. 135, f. Compare J. H. Woods, *The Value of Religious Facts.*

† *The Soul's Testimony*, chap. vi.

‡ *Reden ueber die Religion*, p. 33.

§ *Op. cit.*, 56.

‖ "Different Methods of Defining Religion," vol. i, lecture ii, of Edward Caird's *Evolution of Religion.*

First, the field of the science of religion is so vast that there must be division and subdivision of labor. Second, the divergent character of the material calls for divergent methods. One part calls for the analytical processes of the psychological laboratory, another for the critical sifting of historical material. The former yields what corresponds to physiology, the latter what corresponds to morphology. In addition, only the psychology of religion is equipped for such minute study of individual men as must underlie all generalizations concerning the nature and content of religion.* Besides these specific considerations drawn from the conditions of a possible science of religion, there are still other reasons why the psychology of religion may be expected to assume a larger and larger rôle in the future. On the one hand, both theology and preaching, through their increasing reliance upon the religious consciousness and their increasing emphasis upon the historical Christ, find themselves obliged to undertake an empirical determination of the content and the laws of spiritual life.† On the other hand, general psychology has awakened to the fact that it must not be content with exhibiting merely the elements of consciousness and their simplest combinations, but must go on from this mental chemistry to mind as an organism, with its laws of development in the child and the race, its interplay of functions, its racial and individual types, and much more. In proportion as psychology thus makes the whole man its object it is obliged to take account of the religious function.

Finally, the characteristic practical problems of our day—those of education, of social progress, and of Church life—are pressing home the necessity of understanding the religious element in man's constitution. In particular, the present condition of religious pedagogy, both theoretical and prac-

* The study of contemporary cases has been begun by E. D. Starbuck in *Psychology of Religion* and G. A. Coe in *The Spiritual Life*, while F. Granger in *The Soul of a Christian* has made a study of certain historical characters.

† F. H. R. Frank, *System der christlichen Gewissheit*: Newman Smyth, *The Religious Feeling*: R. S. Foster, *Philosophy of Christian Experience*: L. U. Stearns, *The Evidence of Christian Experience*: J. C. Granbery, *Experience the Crowning Evidence of the Christian Religion*: F. H. Foster, *Christian Life and Theology*: W. R. Inge, *Christian Mysticism*. These titles are cited, not as examples of psychological method, but of the tendency of Christian thought to look to experience for verification.

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tical, cries aloud for a thorough study of the religious mind.*

IV. *The Method of the Philosophy of Religion.*—After the speculative, the theological, and the scientific methods have achieved their utmost, there remains a still further demand, namely, that the facts in their totality, as presented by the science of religion, be exhibited in their relation to a general theory of the world—which the Germans call *Weltanschauung*. The theological method in its traditional form comes short of this result because its subject-matter is a special religion; the speculative method, because it cannot do justice to empirically ascertained facts. Hegel's *Philosophy of Religion* was the forerunner, though by no means the realization, of this final synthesis whereby the widest knowledge of fact is brought to bear upon the question of the ultimate reality of the universe. Drive metaphysics out through the window and it will come back through the door. In the middle years of the nineteenth century metaphysics became discredited through the conviction that knowledge of realities as distinguished from phenomena is impossible, but deeper analysis has shown that some knowledge of reality is involved in all knowledge whatever. Agnosticism appealed to the conditions of a possible knowledge, but those conditions declare that a self-consistent agnosticism is impossible. The new metaphysics, in fact, is a flowering of the theory of knowledge, and the metaphysical element in the philosophy of religion is accordingly no longer speculative and deductive, but analytic and inductive in the highest sense of these terms. As physics and chemistry are built upon analysis of sense *data*, so metaphysics is built upon analysis of the function and implications of knowledge in general. The results thus attained the philosophy of religion employs in connection with the generalizations of the science of religion.†

The relation of the science to the philosophy of religion, therefore, is not one of mutual exclusion. The former analyzes particular facts, external and internal, and generalizes

* As a sign of the times may be mentioned N. M. Butler and others, *Principles of Religious Education*.

† See John Caird, *Introduction to the Philosophy of Religion*; Edward Caird, *Evolution of Religion*; O. Pfleiderer, *Philosophy and Development of Religion*.

from them various historical and psychological laws. The result is a vast picture of the religion and of the religions of mankind. But as long as we retain the purely scientific attitude it is humanity and not divinity which we see in the picture. We perceive that man is a worshiping animal, and that he believes that the object of worship responds to his advances. But is there such a being, and does he respond; and if so, what is he about in this long process of the world's religious development? Is religion true? Positivism says that, having made our widest generalization concerning the mere historical process, we have reached the limit of our possible knowledge. If so, they are deceivers who teach children to worship God believingly, for the most that can be said for religion is not that it is true, but only that it comforts the heart and promotes morality through imagining itself to be true. But the philosophy of religion points out that even positivism makes assumptions which demand an analysis which reaches beyond the sphere of the special sciences. Thus, it is assumed (1) that there are facts, (2) that they and their laws can be known, (3) that we can know one thing to be better than another, and (4) that we ought to be and do one thing rather than another. The contention of the philosophy of religion is that a rigorous examination of these assumptions leads to a view of the universe essentially harmonious with the demands of the religious heart, so that a synthesis is effected between the historical process and the ultimate nature of reality.

How is such a philosophy of religion related to the new type of theology described a little way back? Undoubtedly theology is approximating more and more the general philosophy of religion. On the one hand, it relies, as it always has done and always must do, upon metaphysics for the logical justification of religion in general; on the other, it exhibits Christ and his religion as the culmination and explanation of the whole development of religion. If, then, it incorporates into itself both the scientific and the metaphysical elements of the philosophy of religion,* how can any ultimate sepa-

*Even the Ritschlian theology, which seeks to separate theology from metaphysics, has to meet metaphysics on its own ground, namely, on the question of the relation of knowledge to reality. Ritschl remarks that the present heated theological contro-

ration be possible? Their problem, their *data*, their methods being the same, they are essentially one. Yet this is rather an ideal or a tendency than a realized fact. The vast field requires such division and subdivision of labor that theology may well remain for an indefinite time what she is to-day, a mediatrix between the contents of the Christian faith and the products of a science and a philosophy of religion that come just short of including the whole of Christianity within their field.

versies hinge upon fundamentally different conceptions of knowledge (*Theologie und Metaphysik*, p. 32. Compare R. A. Lipsius, "*Neue Beiträge zur wissenschaftlichen Grundlegung der Dogmatik*" in *Jahrb. f. Prot. Theol.*, p. 177). Similarly, Kaftan says: "It may be regarded as an established fact that, to reach a conclusion concerning the last and highest questions of human knowledge, it is necessary to start from a general discussion of the theory of knowledge. Even theology, in so far as it has an apologetic task to perform, neither can nor ought to-day to avoid such discussion" (*Die Wahrheit der christlichen Religion*).

George A. Coe.

Art. IV.—VOLTAIRE'S PHILOSOPHY AND RELIGION.

Voltaire, whose real name was François Marie Arouet, was born in Paris two hundred years ago. It would be difficult to find another prominent historical character concerning whom, so long after his death, opinions differ so widely as to what manner of man he really was. By some he is regarded as the very incarnation of evil; by others, as a reformer and, in his time and place, an influential champion of free thought. Possibly the execration on the one hand and the glorification on the other have been equally excessive. It is, however, not the purpose of the present paper to inquire into his character and influence, but to show what was his belief in matters pertaining to philosophy and religion.

During the Middle Ages and up to the time of the Reformation theology and philosophy went hand in hand. The scholastic philosophers, of whom Thomas Aquinas was easily first, were all churchmen. But the Church became too narrow in its views to admit of the expansion required by the progress of science, and so scholastic philosophy became a mere juggling with words, without the possibility of life. After the Reformation the assimilation of new ideas by philosophy was again possible in those countries where the reformed faith prevailed, but Catholic countries remained in a state of stagnation and had no part in the brilliant intellectual movement which characterizes this epoch. The Catholic Church was just as eager to prevent the dissemination of the teachings of Copernicus, Kepler, Galileo, and Newton as of Luther, Zwingli, and Calvin—a fact which must not be overlooked in considering the intense acerbity of the conflict which Voltaire waged with the Church.

In the early part of the eighteenth century the prevailing philosophy in France was the dualism of Descartes, who taught that man was composed of a material body and a spiritual substance, the soul, and that this soul was created already furnished with certain ideas called innate. This doctrine of innate ideas was opposed by Locke, who with a more scientific method than Descartes undertook to show that man has no

innate ideas, but that all our ideas come to us through the medium of the senses. This doctrine, commonly called "sensualism," was developed in Locke's *Essay on the Human Understanding*, published in 1690. The author here taught that the human mind, like a photographer's plate, receives without discrimination an impression from any object that may be placed before it. This theory being admitted, the soul cannot be said to have an existence apart from the body. Locke's philosophical opinions were brought to the attention of Voltaire, who, having become obnoxious to certain persons in power at home, was obliged to go into exile and spent nearly three years—1726–1729—in England. To send Voltaire to England was a gigantic blunder on the part of the French government. If he had been permitted to stay in Paris he would probably soon have become a gay courtier, occasionally writing satiric verses which would never have produced any widespread or lasting sensation. But the years which Voltaire spent in England were the most important of his life. Newton died during his stay there, and he was in London when the body of the philosopher lay in state in Westminster Abbey and statesmen, nobles, and scholars gathered there to pay their homage to a man whose sole claim to distinction was that he had enlarged the bounds of human knowledge. When Voltaire remembered that in France even the Cartesian system was forbidden to be taught by a decree of the Sorbonne and of the Council of the King, and that he himself was imprisoned and exiled because he was suspected of having written a brief poem which he had not written—when he remembered these things his mind was in a condition to profit by the object lessons in free speech which he received in England. "In extreme old age," says his biographer, Parton, "his eye would kindle and his countenance lighten up when he spoke of once having lived in a land where a professor of mathematics, only because he was great in his vocation, could be buried in a temple where the ashes of kings reposed, and the highest subjects in the kingdom felt it an honor to assist in bearing thither his body."

The teaching of Newton's system was probably not formally forbidden in France, chiefly because the authorities there

scarcely knew that there was such a man as Newton, and they certainly knew next to nothing about his system. Voltaire popularized Newton's writings in France, as well as elsewhere in Europe, where the French language was at that time the general medium of communication among persons of culture; and it is also to Voltaire that we owe the preservation of the anecdote concerning Newton and the falling apple, which apparently trivial circumstance is said to have led to the discovery of the law of gravitation. Voltaire, having thus been brought into contact with Locke's system, adapted it in the main, but held a theory analagous to Descartes's dualism, which taught the indestructibility of matter as well as the existence of a spiritual principle that Voltaire called the "world soul"—*l'âme du monde.* Concerning man's nature, however, Voltaire's belief approached more nearly to that of Locke. He confessed that he had always found the doctrine of man's dual nature an attractive one, but in spite of all his efforts to prove its truth he had rather been convinced of its untenability, and that to his grief. He says, "The more I try to convince myself that there are two of us, the more I am persuaded that I am only one."

According to Voltaire the essential difference between a man and a brute is one of degree. Archimedes was not different from a mole, except that the former had a finer organization than the latter. Just as from man—the highest organism of which we have any definite knowledge—there is a gradation down to where we are unable to distinguish the organic from the inorganic, so there may be a similar series of organisms higher than man, having more than five, even an infinite number of, senses. At this point Voltaire's philosophy seems not to differ greatly from materialism, but he endeavored to guard against such an implication. Materialists regard those phenomena usually called "mental" as purely physical. The brain, they say, secretes thought just as the liver secretes bile, and thinking consequently is a process analagous to digestion. Voltaire, however, specifically denies that thought and digestion are similar. Thought, he says, is not a function of matter, but a special faculty with which the Creator has endowed the human organism. Yet,

after all, he thinks, our knowledge on these subjects will always be very limited, and on this point he asks, "Which of us weak automata, whom an invisible hand has set in motion on the stage of this world, can see the cords by which he is guided?"

Voltaire so frequently returns to a discussion of the immortality of the soul that it is plain his sympathies were in favor of the doctrine while his intellect refused to be convinced. He admits that it would be pleasant to outlive one's self, to preserve forever the nobler parts of one's being after the destruction of the baser, but finds no solution of the question save in the hope of a better life in the future. While he admits that God, by preserving some particle of the body, might also preserve the function of the soul that was connected with it, yet the result of his reasonings is practically a a denial of the immortality of the soul. The chief reason, doubtless, why Voltaire was unwilling to deny the doctrine of immortality was because he saw its usefulness in the moral government of the world. In his dialogue *Sophronimos and Adelos* (1766) he says:

> I have long hesitated to proclaim my ideas on this subject because I feared the consequences might be dangerous, but I now think I see my way out of the labyrinth. We dare not accuse God of injustice because the three-headed Cerberus, Ixion's wheel, and Prometheus's vulture are mere fictions. There are for the wicked more real and unavoidable punishments in this world. I mean the pangs of conscience, which are certain, and human vengeance, which seldom fails. I have seen many wicked and contemptible persons and they were always unhappy.

Voltaire was, nevertheless, not always consistent in his views on this matter. His own observations convinced him that the wicked were not always miserable nor the virtuous always happy, and so he continually returned to the idea of future rewards and punishments.

Whoever holds with Locke that all our ideas come to us through the senses will also believe that man is not a free moral agent, since he has no more control over his thoughts than a mirror has over the images which it reflects. Now Voltaire regarded it as of the utmost importance that the will should be free, and he therefore tried to reconcile Locke's

determinism with his own ideas of free will. To him the whole moral government of the world rested on the principle of man's free agency. In his *Discourses on Man* (1734) he says that the freedom of the will is the most precious gift of the universal Father to his children, and so calls it the "health of the soul." About the same time, in a lengthy correspondence with the crown prince of Prussia, afterward Frederick II, who was an ardent determinist, he vigorously assails the philosophy of the latter. Later in life, however, we find Voltaire in the camp of the determinists, admitting that disbelief in innate ideas was inconsistent with belief in free will. What a man wills, says he, is determined by impressions received through the senses, and over these we have no control. An unconditioned act of the will would be an effect without a cause, which is an absurdity. "It would certainly be very strange that all nature, even the heavenly bodies, should follow eternal laws, and that there should be in the world a creature five feet high who, despite these laws, could act with perfect freedom and in accordance with his own whims." Man's only freedom, according to Voltaire, consists in his ability to carry out his resolutions. He resolves to walk, but this resolution is the result of an idea received through the senses. His freedom consists only in this that he can walk or not, as he will; freedom is merely the power to do. Man cannot free himself from the necessity that controls his will. If it is objected that man thus becomes a mere machine, Voltaire replies that everything in the universe is under the control of fixed laws. "We are merely the wheels in the machine of the world."

Voltaire clearly foresaw what inferences could be drawn from these theories. If the man who leaps into a stream in order to save a drowning man and the one who robs and murders a lonely traveler both act in accordance with fixed laws, how can we speak of one action as virtuous and another as vicious? Cannot the evil doer protest that he could not do otherwise, since his will was not free? But Voltaire thought that morality would not suffer by his system, since the law of nature whereby vice is vice and virtue is virtue would still prevail. One man does good, another does evil according to an inevitable law, just as one man becomes sick

while another keeps his health. That the former did not will to be sick does not make his disease any the less inconvenient or painful, nor does a crime become less reprehensible because the will of the perpetrator was not free. If a criminal should plead that his act was a necessary one, the reply is that his punishment is also a necessity. The right of society to punish criminals is in no respect restricted by the doctrine of determinism. Voltaire, however, never wrote a formal treatise in which his philosophical opinions were set forth. They must be gathered from his writings on a great variety of subjects, and since his opinions were likely to be affected by his moods we sometimes find him contradicting himself; but when we consider the totality of his writings we need be in no doubt as to what Voltaire thought on any important topic. In all his speculations Voltaire had practical morality in view. He constantly seeks the connection between philosophy and the conduct of life. He declares it to be a noble thought that a perishable creature like man could arrive at a knowledge of God, but that this knowledge is of no more service than a knowledge of algebra if we cannot deduce from it some rule of life.

Voltaire was not an original thinker, but an eclectic philosopher. Carlyle said of him that he never uttered a great thought. His strength lay in his ability to popularize the thoughts of others. Emerson says, "Next to the originator of a good sentence is the first quoter of it," and so Voltaire poured light on a variety of subjects and rendered service in some ways to the advancement of learning. His philosophy is subject to many criticisms both on philosophical and religious grounds, yet he seriously and diligently meditated on the problems of life, and sought to gain and disseminate knowledge which he believed would benefit mankind.

Coming now to speak of Voltaire's religious opinions, it may be remarked in the first place that he has frequently been called an atheist. This opinion, however, could never be held by any careful student of Voltaire's works. As will appear, he had a special horror of atheism. It is also said that even though he did proclaim the existence of God he was not sincere, but preached this doctrine because he thought the

masses could better be held in subjection if told that God would punish their evil deeds, though he thought that a philosopher had no need of God. Doubtless it would be possible to quote passages from Voltaire's writings which would justify attributing to him such opinions. True, in reply to Bayle's assertion that atheism and immorality did not necessarily go together, and that a well-ordered community when all were atheists might well exist, Voltaire says that this would hold good of philosophers, but that the masses needed a strong rein, and that if Bayle had to govern only a few hundred peasants, he would not be slow in proclaiming to them a God that rewards and punishes. Therefore, he says, "If God did not exist it would be necessary to invent him." Speaking of atheism he says:

> In the fifteenth century Italy swarmed with atheists, and what was the result? It was as common to poison as to give a supper, to plunge a dagger into the heart of a friend as to embrace him. There were professors of crime, just as there are now teachers of music and mathematics. Atheism and fanaticism are the two poles of a universe of horror. The narrow zone of virtue lies between these two poles.

If we pursue the subject further we shall see that Voltaire had not merely practical reasons for believing in God, but theoretical ones. If he did think that priests were sometimes a great evil, he did not think that God should be held responsible for the acts of his pretended servants. The teleological argument for the existence of God seemed to Voltaire unanswerable. Some things exist, he reasons; therefore, something must have existed always, or something must have come out of nothing, which is absurd. The universe is intelligently made, therefore it must have been made by an intelligent being. Every work that shows design must have had a designer, and the world is preeminently such a work. Now it is impossible that an intelligent Creator should have been evolved from inert, unintelligent matter. The intelligence of a Newton must have come from another intelligence.

> From the top of the head to the end of the toes all is art, all is design, means, and end. Really one feels some indignation against those who pretend to deny final causes, and who are so disingenuous as to deny that the mouth was made for eating and talking, that the eyes are

marvelously arranged for seeing, and the ears for hearing. This audacity is so senseless that I fail to comprehend it.

Again, in the *Dialogue of Sophronimos and Adelos* (1777) Voltaire writes:

I have always, with Cicero and Plato, recognized in nature a supreme power, as intelligent as powerful, that has arranged the universe as we see it. I could never think with the Epicureans that chance, which is nothing, could have made everything. As I see all nature subject to constant laws, I recognize the lawgiver, and since all heavenly bodies move according to the eternal laws of mathematics I recognize what Plato has so aptly called the "Eternal Geometer."

"The watch proves the watchmaker," was his constant argument for the existence of God, and it is worthy of mention that he used this argument before the birth of Paley, whom it served so well. We thus see that Voltaire's theory of life was based on his dualistic philosophy. If matter has not in itself "the promise and potency of life," as Tyndall said, then there must be outside and above nature something that gives it life and motion.

Concerning the evil in the world Voltaire had very definite ideas. This subject is frequently discussed in his romances, which are usually didactic in character. In his poem on the earthquake at Lisbon (1766) he contends against the doctrine that "whatever is, is right." Evil exists, he says, and it would be absurd to deny it. When Epicurus says that God either could not or would not prevent the existence of evil, Voltaire prefers the former, because he prefers to worship a God with limited power, rather than a malevolent one. While he considers the origin of evil as an unsolvable problem, he thinks that probably the world could not have been made any better even by an omnipotent Creator. He even says that a world without evil would be as impossible as a triangle whose three angles were not equal to two right angles. Since man is perishable he is necessarily subject to infirmity and decay, with the attending pains and inconveniences. Besides, man's passions and emotions, which are a necessary part of him, sometimes lead him astray.

But Voltaire went farther than to proclaim that God was merely the Creator of the world; he also affirmed that this

Creator was likewise the ruler of his creation. In his treatise on *God and Men* (1769) he says:

> No society can exist without justice; therefore we proclaim that God is just. If the laws of the State punish detected crime, we proclaim a God who will punish undetected crime. A philosopher may be a deist like Spinoza, but the statesman should be a theist. We know not what God is, but we do know that he is just and reasonable, and let that suffice.

He says elsewhere that God has provided for the moral government of the world just as he had provided for its physical government. He who violates natural laws suffers punishment; why not also he who violates moral laws?

As Voltaire grew older he took a more serious view of the problem of evil, and was more inclined to believe in the immortality of the soul, as well as in future rewards and punishments. Whereas he had formerly held that probabilities were against immortality, he now says they are in its favor. His arguments, however, are all of a purely negative character. Since we do not know what it is within us that thinks, we cannot assert that it will not survive our bodies. Since thought is nothing material, why may we not believe that God has implanted in us some divine principle that is immortal? In the *Dialogue on the Soul* (1777) he says:

> I do not say that we have no soul, but I say that I know nothing about it. I believe that God gives us five senses and thought, and he could well have made it so that we should live and move and have our being in him, as Paul and Aratus say.

While Voltaire had great respect for religion in the abstract he rarely speaks respectfully of the Christian religion; and it is precisely his views on this point that have aroused the greatest antagonism. True, his hardest blows were directed against the Roman hierarchy, which enforced by persecution its dogma that ignorance is the mother of devotion, and so put itself directly in the way of all progress, and was, on that account, specially hateful to Voltaire, as to many others. As will appear later, he had great respect for the person of Jesus, but regarded him merely as an honest enthusiast—*enthousiaste de bonne foi*. Some of the dogmas of certain theo-

logians excited his indignation, and in his *Epistle to Urania* (1724) he exclaims:

> Ye immense regions of America, ye people whom God placed in the extreme East, and ye of the far North, ye all, whom error binds as with a deep sleep, shall ye be forever given over to the wrath of God, because ye know not that once upon a time, in a remote part of Syria, the son of a carpenter died upon the cross? No, such a picture is unworthy of the God whom I am to worship. One offends God only by injustice to his creatures. He judges us according to our virtues, not according to our sacrifices.

Voltaire's religion, as well as his philosophy, was greatly influenced by his sojourn in England. There he adopted the doctrines of the English deists, of which Bolingbroke, Shaftesbury, and Tindal were the chief apostles. Deism was, in fact, the general prevailing form of unbelief before the rise of German rationalism and the materialism of the later scientists. Voltaire never allowed to pass unimproved an opportunity to cast reproach on the Jews and their sacred writings, and therefore emphasized the fact that the Egyptians, Chaldeans, and Greeks believed in immortality, whereas the Old Testament contained scarcely a hint of it—which showed what barbarians the Jews were as compared with their enlightened neighbors. Neither did he have much respect for the New Testament, as a whole, although there is much in it that he approved. The fact that miracles are there frequently mentioned made the book distasteful to him. Concerning Jesus he always spoke respectfully, when he spoke seriously. It is true, indeed, that his pages are blotted with some ribald jests on this subject, for the shame of Voltaire was that he jested at times on almost everything which he talked about. In the *Philosophical Dictionary* (1764), in the article on "Religion," Jesus is spoken of in a manner to which no one could object; and the treatise on *God and Men* begins by saying that only a rogue or a fanatic would say that the light of reason should not be used in investigating the history of Jesus. Concerning the authorities on this subject, Voltaire says that the Greek and Roman historians make no mention of Jesus, and even the better Jewish ones, such as Josephus and Philo, are silent concerning him. Our only means of information, then, are the gospels on one

hand, and some defamatory Jewish writings on the other. Nevertheless, according to Voltaire, we may be certain that Jesus was the son of Mary, a carpenter's wife, and that Joseph was his father. He came from the lowest class of people and professed to be a prophet, like many others. He had the power to attract followers, a power possessed only by persons of some ability who lead an upright life. He who would be a leader must begin by winning the respect of those whom he would lead. Jesus may be called a "rural Socrates." Both preached morality, without any special occupation; both had disciples and enemies; both said hard things against the priests, and both were executed. Again in his *Histoire de Jenni* (1769) Voltaire says: "I believe with Jesus Christ that one should love God and his neighbor, pardon offenses, and make good what was done amiss. These are the maxims of Jesus. They are so true that all legislators, all philosophers have always held and always will hold the same."

Voltaire, through misapprehension, even thought it necessary to defend Jesus against the assertions of the gospels themselves. Such expressions as "I came not to send peace, but a sword" and "If any man . . . hate not his father, and mother, . . . he cannot be my disciple" he declared to be so diametrically opposed to the general utterances of Jesus that they cannot be genuine. Since the gospels were not written until long after Jesus's death, Voltaire maintained that we could not expect them to be an accurate report of what he said. Besides, his language was frequently figurative, and since we in no case have his exact words, but only translations or paraphrases of them, we cannot always be sure of the precise sense which he attached to them. Nevertheless, if we take all the speeches attributed to Jesus concerning the meaning of which there can be no reasonable doubt, we shall find that he taught love to God and man and an unsurpassed system of moral deserving of universal recognition.

The miracles recorded by Jesus were of course a stumbling-block to Voltaire, but not as serious a one as might be expected. Some of them he believed to be inventions of later times, while others might have been "pious frauds" on the part of Jesus, for the sake of winning adherents to his wholesome

doctrines—a proceeding which Voltaire regarded as quite justifiable under the circumstances. The inhabitants of Judea and Galilee were ignorant and superstitious, demanding signs and wonders, and as they could only be benefited by this deception there was no harm in practicing it. In fact, Voltaire was never very scrupulous as to his own methods if he was anxious to make a point, and strict regard for truth was not one of his virtues. He contended that the Christianity of the eighteenth century in France was as remote from the religion of Jesus as from that of Zoroaster, and that Jesus himself would have looked on it with contempt.

While Voltaire had but little respect for the Catholicism which he saw about him, he did not look on Protestantism with much more favor. Admitting that the latter had thrown off some of the grossest superstitions of the former, he thought these improvements could have been made without turning the world upside down, as did Luther and his companions. In this Voltaire's opinions coincided exactly with those of Erasmus, who often expressed himself in almost exactly the same words as Voltaire. Leo X, according to the latter, was as a man greatly preferable to Luther. Even if he was pope, he was at least a man of culture and a promoter of the arts, whereas the latter was a rude peasant whose language was sometimes so coarse as to be unfit for repetition. Voltaire was, moreover, an ardent lover of peace, and therefore thought that it would have been better to have endured all the absurdities and iniquities of the papal rule, which would have disappeared in time, than to have stirred up a strife which set all the nations of Europe by the ears and caused the thirty years' war, that most lamentable and destructive of all wars. On this point two things may be remarked. One is the radical difference between the French and the Teutonic mind. It is impossible for one to comprehend the workings of the other. Voltaire could neither understand nor appreciate the work of Luther because it was impossible for him to look at it from the latter's point of view. For the same reason it was impossible for him to appreciate the dramas of Shakespeare, whom he regarded as almost as great a barbarian as Luther. The second point is Voltaire's utter lack of his-

toric sense, which made him fail to see that, even judging by his own criterion, Protestantism was far preferable to Catholicism in this, that the latter made free thought a crime and punished it as such when it had the power, whereas Protestant governments, if not entirely free from the persecuting spirit, were never guilty of such outrages as characterized the Inquisition. That "the noble liberty of thinking," which Voltaire extolled so highly, prevailed in England and not in France was due chiefly, if not solely, to the fact that the Protestant religion prevailed in one and not in the other.

Voltaire has sometimes been charged with expressing a desire to destroy the Christian Church, and with boasting of his ability to do this. It would probably be difficult to show that he ever expressed such a sentiment, and it is certain that he never did so when speaking seriously, as the following will show. At the close of his treatise on *God and Men* he says:

> Swift wrote a beautiful book in which he claims to have proved that we are not yet ready to dispense with the Christian religion. I agree with him. True, it is a tree which hitherto has borne only deadly fruits, but we do not desire to cut it down, but to graft it. Let us worship the supreme Being through Jesus, since that is the custom. What does it matter whether we offer our homage to that Being through Confucius, Marcus Aurelius, or Jesus, if we are only sincere?

Again in the *Philosophical Dictionary*, he writes:

> If you say religion has caused thousands of crimes, I reply, not religion but superstition, the most cruel enemy of the pure worship which we owe God. It is a monstrous serpent, throttling religion in its coils. Let us crush its head without wounding the religion which it infects and devours. . . . A stupid priest excites contempt, a wicked priest inspires horror, but a good priest is a man whom we should cherish and respect. Let us fear abuses and try to prevent them, but let us not condemn a custom that is useful to society. That the Jesuits have been banished from France is no reason for banishing God. Let us rather love him the more on that account.

One other point deserves mention. Voltaire in his letters frequently used the words "*Ecrasez l'infâme*," which have often been translated "Crush the wretch" and referred to Christ. Now, no one who had studied the subject would see in this expression an allusion to Christ. In the first place,

Voltaire himself more than once explains what he means by "*l'infâme.*" For example, in a letter he writes: "I wish you to crush '*l'infâme;*' you know well that I speak of superstition. As for religion, I love it and respect it as you do." And d'Alembert in his reply speaks of "the infamous fanaticism which you wish to see crushed," etc. Again, if we examine a few of the passages in which these words occur, we shall see that "*l'infâme*" is feminine and so could not refer to Christ. He says, "*Si vous pouvez écraser l'infâme, écrasez-la.*" Frederick the Great, who knew Voltaire's sentiments, writes, "*J'approuve fort la méthode de donner des nasardes à l'infâme en la comblant de politesses.*" What, then, was this "infamous thing"? In the words of Mr. Saintsbury:

"*L'infâme*" is not God, it is not Christ, it is not Christianity, it is not even Catholicism. Its briefest equivalent may be given as "persecuting and privileged orthodoxy" in general, and more particularly it is the particular system which Voltaire saw around him, of which he himself had felt the effects in his own exiles and the confiscation of his books, and of which he saw the still worse effects in the hideous sufferings of Calas and La Barre.

Voltaire's biographer, Parton, speaking on this same subject says:

It was religion claiming supernatural authority, and enforcing that claim by pains and penalties. It was religion that could put an ugly tall pot on the head of a clown, a crooked stick in his hand, and then sit him down, squat like a toad, upon the intellect of France. It was religion making an ignorant bishop the censor of Newton in Newton's own subjects. It was religion killing religion, and making virtue itself contemptible by resting its claim on grounds untenable and ridiculous. It was religion wielding the whole mass of indolence, ignorance, and cowardice, and placing it solid and entire in the only path by which the human race could advance. It was the worst thing that ever was in the world.

O. B. Super.

Art. V.—THE KINSHIP OF THE RELIGIOUS AND POETIC IMPULSES.

Poetry is not often thought of as worthy to be considered a Madonna and the hallowed mother of an infant God; she is more often regarded as being in many of her manifestations a hoyden and light o' love, a whimsical girl of airy and inconstant fancies, at best as a nurse to soothe with rhyme the infancy and youth of man. As womanhood is mother, wife, sister, sweetheart, so may the spirit of poesy range through as many varied phases and manifestations.

The wisest observers remark that the art of poetry, as to its brightest, strongest, and most planetary appearances, seems to be in eclipse. Mr. E. C. Stedman, our leading critic, regards this as temporary, and says:

> I believe that, later than Shakespeare's day, the height of utterance in his mode and tongue [that is, the dramatic] is not of the past, but still to be attained by us; . . . our own will have its speech again, and as much more quickly than after former periods of disuse as the processes of action and reaction speed swiftlier than of old. To one bred to look before and after, this talk of atrophy seems childish when he bears in mind what lifeless stretches preceded the Miltonic and the Georgian outbursts. A pause, a rest has been indicated, at this time especially innocuous and the safeguard against cloying; meantime our new-fledged genius has not been listless, but testing the wing in fields outside the lyric hedgerows. In the near future the world, and surely its alertest and most aspiring country, will not lack for poets. Whatsoever the prognosis, one thing is gained from a compilation of the songs of many; this or that singer may be humble, an everyday personage among his fellows, but in his verse we have that better part of nature which overtops the evils in us all, and by the potency of which a race looks forward that else would straggle to the rear.

Mr. Stedman thus believes the occultation temporary, and strikes defiantly against the shield of any who declares that poetry is not a potent force in the advancement of even the century that now begins a hoary year of man. An American poet makes a simple stalk of corn

> . . . . Type the poet-soul sublime
> That leads the vanward of his timid time
> And sings up cowards with commanding rhyme.

But the present essay will not regard recent or racial manifestations of the desire of mankind to be soothed or stimulated or delighted by the beautiful art of verse, but will rather seek to show how closely together in kinship lie the two demands of man's nature—one for religion, the other for poetry. If we may not speak of one as a progenitor of the other, we may consider them as having common parentage, as being well-nigh one in heart and blood.

At the outset it seems proper to say that back of all the flowerings of poetic form in all times and among different peoples lies the essential poetic energy, the instinctive impulse of man's spirit toward expression, the outgoing of his imagination. Among primitive tribes whatever was not connected with daily surroundings and bodily needs would readily appear to be connected with the supernatural. As soon as the first dream or memory came to a man his thought would postulate the unseen and spiritual. The recognition of the possible existence of divine power outside of man's vision straightway impels the creature to prayer. Prayer or worship, in its simplest form, is an ascription of superiority to the Unseen and an invocation for help and sympathy. This instinctive exercise of the imagination moved by emotion seems to be in essence the poetic energy. And often this poetic energy at once seeks to take shape in outburst of sacred song. Goethe says, "The beautiful is a primeval phenomenon, which indeed never becomes visible itself, but the reflection of which is seen in a thousand various expressions of the creative mind, as various and as manifold as the phenomena of nature."

Omitting reference to books which contain the inferences of anthropologists who have studied the conditions of races still in savagery, we may consider the internal evidence furnished by an ancient race which has contributed more than any other to the religious substance of the world, namely, the Hebrews. Herein may be found conclusive evidence that, whereas the æsthetic tendency was comparatively slight toward the development of other arts, it was strong toward the development of sacred song. Professor Toy says:

> The most distinctly characteristic part of Old Testament literature is the prophetical. The position of the Israelitish prophet is unique. No

other people has produced a line of moral and religious patriots who followed the fortunes of the nation from generation to generation and, amid all changes of political situation, remained true to their cardinal principle, which was that no conditions of power and wealth would avail a nation which did not pay strict obedience to the moral law and place its reliance in God. . . . The prophets are political-religious watchmen who appear at every crisis to announce the will of God. . . . They differ from other orators in that their audience is not a court of law, nor an assembly of the people, but the whole nation; and the question which they discuss is not the interpretation of a statute, or a particular point of political policy, but the universal principle of obedience to God. The language of the prophetical discourses is for the most part rhythmical and measured, and the discourses themselves naturally fall into strophes and paragraphs.

Professor Toy further adds that "Hebrew poetry," by general admission, "is characterized as to its form by rhythm and parallelism." Rhythm "is the melodious flow of syllables. Parallelism, a form characteristic of, and almost peculiar to, old Semitic poetry is the balancing of phrases; the second line in a couplet being a repetition of the first in varied phrase or presenting some sort of expression of, or contrast to, the first." Dr. Toy gives many examples of the eloquent outbursts of the prophets, and they all exhibit these elements which he says are characteristic of the old Semitic poetry. The Book of Job is reckoned among the great poems of the world. The Psalms present a complete fusion of devotional and lyrical fervor, each one being a prayer and a song.

But the point is here made that not only in the professedly poetical productions is this fusion found, but that it constantly underlies almost all the contents of the sacred books of this people. It may almost be said that whenever there is strong religious fervor there is also high lyric enthusiasm. Whenever the thought is intense it is both devout and poetical. No lower enthusiasm than this of man's relation to Deity can kindle the lyric spark. Coleridge laid down what must be a true *dictum*, that there is no necessary antithesis between prose and poetry. In the sense of leaving aside all consideration of mere constructive form, it may be held that even in the historical books of the Old Testament there is constant

evidence of what has been called the poetic energy. Genesis is marked by the presence of its essential elements.

The same blending is found in other literatures, ancient and modern. It is not without significance that Herodotus says of Homer and Hesiod, "It was they [the poets] who made a theogony for the Greeks, assigned names to the gods, distributed their honors and arts, and revealed their forms." In ancient India simple hymns are the foundation of the sacred Vedas, as scriptures of faith and worship. So, likewise, in Icelandic, the oldest spoken language in Europe, the chief *Eddas* are collections of mythology and poetics. The greatest one, *Voluspa*, or "Prophecy of the Sibyl," is deemed worthy to stand at the head of all old Germanic songs for beauty and dignity, for language and the inherent worth of its material. Its purpose is to give a complete picture of the whole heathen religion. It contains the history of the universe; the creation of the world out of chaos; the origin of giants, dwarfs, gods, and men; and ends with their destruction and ultimate renewal. Everywhere, among all the peoples, in India, Persia, Germany, Iceland, Babylonia, and among the Anglo-Saxons, we find this intuitive association of the two efforts of the human spirit. Carlyle calls Dante's "Divina Commedia" a "mystic, unfathomable song," "sublime embodiment of the soul of Christianity," "the thought that ten centuries lived by, expressed in everlasting music." And Dante succeeds in fusing beauty with spiritual teaching; art does not become obscured by doctrine, but beauty and spiritual purpose are at one. "In all man's gropings about the roots of mystery" the religious instinct and the poetical impulse are ardent coworkers.

Lafcadio Hearn, a student of Japan, has this to write of the Shinto faith—anciently, Kami-no-Michi, The Way of the Gods:

> Buddhism has a voluminous theology, a profound philosophy, a literature vast as the sea. Shinto has no philosophy, no ethical code, no metaphysics; . . . it is a power indefinable as magnetism, invulnerable as air. . . . The reality of Shinto lies not in books, nor rites, nor commandments, but in the national heart, of which it is the highest emotional religious expression, immortal and ever young. Far underlying all the

surface crop of quaint superstitions, and artless myths, and fantastic magic, there thrills a mighty spiritual force, the whole soul of a race, with all its powers and impulses and intuitions. He who would know what Shinto is must learn to know that mysterious soul in which the sense of beauty and power of art, and the fire of heroism and magnetism of loyalty, and the emotion of faith, have become inherent, immanent, unconscious, instinctive.

This seems to say that only a poetic mind might hope to understand this elusive religious faith. In an essay, recently published, entitled "From Bacon to Beethoven," Sidney Lanier has this suggestive passage:

Now man strives always to place himself in relation not only with those definite forms which go to make up the finite world about him, but also with that indefinite Something up to which every process of reasoning, every outgo of emotion, every physical activity, inevitably leads him—God, the Infinite, the Unknown. The desire of man is that he may relate himself with the Infinite both in the cognitive and in the emotional way. Sir William Hamilton showed clearly how impossible was any full relation of the former sort in showing that cognition itself was a conditioning (that is, a defining, a placing of boundaries appreciable by the intellect), and that therefore the knowing of the Infinite was the conditioning of the Unconditioned; in short, impossible. This seemed to preclude the possibility of any relation from man to God of the cognitive sort, but Mr. Herbert Spencer has relieved the blankness of this situation by asserting the possibility of a partial relation still. We cannot think God, it is true; but we can think toward him. This in point of fact is what men continually do. The definition in the Catechism, "God is a Spirit, infinite, eternal, and unchangeable in being, wisdom," etc., is an effort of man to relate himself to God in the cognitive or intellectual way: it is a thinking *toward* God. Now, there is a constant endeavor of man, but one to which less attention has been paid by philosophers, to relate himself with the Infinite not only in the cognitive way just described, but also in the emotional way. Just as persistently as our thought seeks the Infinite, does our emotion seek the Infinite. We not only wish to think it, we wish to love it; and as our love is not subject to the disabilities of our thought, the latter of these two wishes would seem to be more capable of a complete fulfillment than the former. It has been shown that we can only think *toward* the Infinite; it may be that our love can reach nearer its object. As a philosophic truth, music does carry our emotion toward the Infinite.

Robert Browning says, in "Abt Vogler:"

All we have willed or hoped or dreamed of good, shall exist:
Not its semblance, but itself: no beauty, nor good, nor power

Whose voice has gone forth, but each survives for the melodist
When eternity confirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard:
Enough that he heard it once: we shall hear it by and by.

. . . . . .

But God has a few of us whom he whispers in the ear,
The rest may reason and welcome: 'tis we musicians know.

Reduced to their simplest terms Music and Poetry have the same basis. The essential element of one is the essential element of the other; that is, rhythm. Music is rhythmically arranged sounds; poetry is rhythmically arranged words. The earliest musical instrument was the human voice, capable of uttering sounds and also words. If this analysis be correct, it must have been along the track of song, rhythm uttered by the human voice, that primitive man early essayed to send his emotion toward the darkness in which dwelt the object of his love and aspiration, the Infinite. Song, or envoiced rhythm, is the earliest manifestation of the poetic energy, and it concerns itself with feeling about the Unknown, the Mysterious, the Infinite. It is a stream flowing in the same channel as the religious impulse; it seeks to aid the thought of man by bearing it on the bosom of its rhythm toward the ocean.

The perceptive faculties show us the palpable, the visible, that which appears; the imaginative faculties suggest glimpses of the eternal realities. Imagination and feeling are wings with which the genius of man seeks to quit the actual and get into the ideal. Wherever these two move, the element supporting them is the poetic-religious. Horace Bushnell says, "We shall know that poetry is the real and true state of man, the proper and last ideal of soul." State it differently, and somehow poesy is transformed into faith. The daily sacrifice of the Catholic Church has been called a great religious poem. The supreme object of religion is to know God or to love *toward* him, and to find brotherhood in humanity. The metaphysician shows that Infinity cannot be mentally conditioned, cannot be known as man knows Nature or the objective, that is, in the scientific sense. Spencer says that God is

unknowable; that is, the Unknowable may be Deity. Ernest Haeckel seems to say that there is no Deity to be known, no personal Deity, none save the Sum of Matter and Force. There is an ancient saying, "The fool hath said *in his heart*, There is no God." Haeckel is esteemed an acute thinker and scientist. Can we save him from the scriptural designation of one who, though learned in some wisdoms, may be yet foolish? Perhaps he does not utter this negative in *his heart*, but has merely thought and said it with the mind; never having felt the divinity revealed in poesy, perhaps he has simply denied him in scientific category. Though we may not know God, supreme object of man, in scientific realm, in characterization of mind, or metaphysics, in logical definition of philosophy, or in any sensible realization, yet may we not know him with the heart? Reason, metaphysics, philosophy, science may seem to have failed to completely demonstrate Deity in a personal sense, yet the heart's poesy may reveal him. Beyond metaphysics and science, it is in the spiritual realm chiefly that faith and poesy are found, and there they are as two wings of the human spirit; by both the soul of man is lifted above the ground.

If it be true that these two impulses of human nature, the poetic and religious, show their twinship in the dawning of intelligence, in fact suggest a very identity of rootage, it is not surprising that the fruits of the tree should display the same features of kinship. In other words, the development of the poetic energy in the growth and blossoming of the poetic art shows numberless examples of the tendency of the singers to become spiritual teachers. The Psalms furnish example after example of this fusion of the imaginative and the spiritual. Time does not suffice to quote any of these, nor any of the wonderful rhapsodies of the prophets. Illustrations may be drawn from all of the greatest modern singers. The dramatic is said to be the highest form of the art, and Shakespeare is accepted as the supreme master in this form. Is it not true that he, who sounded the whole diapason of man's complex nature, constantly recurs to this master chord of spiritual aspirations? With words of tenderness and reverence he refers to Jesus:

> In those holy fields
> Over whose acres walked those blessed feet
> Which fourteen hundred years ago were nailed
> For our advantage on the bitter cross.

The plays of the great Greek dramatists graced the important state festivals and were parts of the popular religious ceremonial. Æschylus was of intensely religious or spiritual nature. Browning says, The world is better

> Because Euripides shrank not to teach,
> If gods be strong and wicked, man, though weak,
> May prove their match by willing to be good.

Pindar believed in genius as the gift of God; believed that the poet had priestly authority, was, in a sense, the voice of the Most High; the *blessed ones* are said to have manifested themselves to him. Virgil, whom Tennyson calls

> Wielder of the stateliest measure ever molded by the lips of man,

was religious, mystical, spiritual. The Æneid was esteemed as a bible of classical literature during the Middle Ages, the conflict seeming to be a spiritual war and the warrior taking on the guise of a priest. Eschenbach, greatest mediæval German poet, covers in "Parzival," the whole circle of religion and ethics. He sang of the Holy Grail as a visible manifestation of the ever-living Christ, "a light to guide, a rod to check the erring, and reprove."

But such illustrative facts may be found in all the literatures of the world. Without dogmatism it may be said, that perhaps the religious and poetic impulses of man's soul are of identical root, and that, for the loftiest spiritual teaching, we may go not only to teachers, but to the makers of thoughtful, soulful, melodious poesy.

Clifford Lanier

Art. VI.—THE INTELLECT—ITS FUNCTION IN RELIGION.

There is an ancient legend that Apollo, having fallen in love with Cassandra, one of the many daughters of Priam, bestowed upon her the gift of prophecy. But she afterward refused his suit, and as he could not take back his gift he added the curse that no one should believe her predictions. The truth underlying this legend seems to be that some kindly deity bestowed upon man the power of thought, of reason and judgment, and then in a fit of jealousy or fear ordained that the race should not trust this divinely given faculty. It has therefore become the custom among a certain class of public speakers to warn men very strongly against depending on their reason or intellectual natures. The intellect, they say, is not the highest faculty, its teachings and authority are not always to be accepted, and as a guide it is frequently unsafe and misleading. We are especially not to trust our reason in the province of religion, for intelligence and religious knowledge or experience are somewhat fundamentally opposed, the one to the other. These speakers sometimes carry the opposition so far as tacitly to assume that no exceptionally intelligent man can be really and truly religious, and that no sincerely religious man can be particularly intelligent.

If we are not to trust the intellect—the writer follows the old psychology in this discussion—in deciding the most momentous questions of life, it is fair to ask, Which one then of the faculties of our nature are we to believe and follow? The answer, no doubt, of a great part of those who disparage the reasoning powers would be, The sensibilities or emotions. We get an idea that the man who is controlled by his feelings, who is kind-hearted and sympathetic, with an intense religious experience, must necessarily be a safe religious guide; as though a clear mind was not a prime factor in a pure or worthy life. "Keep thy heart with all diligence," says Solo-

mon, "for out of it are the issues of life." But note that it is the intellect which is to be the keeper and decide upon what the heart's affections shall be placed. A young man, in speaking of John Calvin, said, "His was a theology of the mind, while John Wesley's was a theology of the heart." The reason of one man may, from broader knowledge, wider experience, and a richer nature, construct a more worthy system of theology than the reason of another man; but it is the work of the intellect, and not of the emotions. We are, it is true, to pay much attention to the development and training of our emotions and passions, for their strength and intensity determine in a great measure the force of our characters and the value of our lives. One great aim of education is to learn to love and hate correctly, to direct our affections to worthy objects, and to despise the little, the mean, and the base. The emotions should be strong and elevated in tone, leading to manly action; and our first objection to the men who disparage the intellect and exalt the feelings is that they do not train the affections and make them efficient instruments for good. They too often permit them to run riot, chasing all sorts of vagaries, and yet expect them to bring forth valuable fruit; as though the horses roaming wild over the plain will in some way produce more and better food for the race than the plodding animals which are yoked to the wagon or the plow.

However strong or richly developed our sensibilities may be, they must be thoroughly under control of the reason. We have not yet given due attention to the training of the affections and of the will as powerful servants, but not masters, of the intellectual faculty. We need to be urged to train, to control, and to direct wisely the sensibilities with which we are so richly endowed, and not to suppose that the man who cannot govern himself is the person to instruct others in divine truth, as a half-crazy woman placed upon the tripod at Delphi was supposed to be the appropriate instrument of divine revelation. The stronger and richer our emotional natures the

more we are inclined to religious enthusiasm, the more we need to cultivate our intellects; just as we need the stronger reins and cooler head the more fiery the steeds we drive. There was plenty of feeling on the field of Waterloo, a superabundance of devotion and reckless courage, but the battle was lost from lack of good judgment on the part of the French commanders. Upon life's great battlefield the long-headed men advance, and the men who discredit the reason and exalt the emotional natures are constantly falling to the rear. Civilization is not advanced, the world is not saved, the Church is not built up by feeling, except as controlled and made effective by the reason. To let our feelings easily move us to action is a sign of weakness, of lack of will power or directing force which is the determining element in our character. The man who is led hither and thither by his feelings, even though they may be religious, is like a log rolled over and over by each succeeding wave, till at last it is buried in the sand as an object with which nature is tired of playing.

However important a faculty the imagination may be, probably no one would place it at the head of our soul endowments or claim that it should act independent of the reason. The work of the imagination is to create for us a world in which we are to live and work, the index of our soul's desires and tendencies. Its images are, under the reason's guidance, to be lofty and attainable; its ideals, noble—a rational world harmoniously constructed for human development. In the formation of this ideal world the intellect is to be the controlling power, as it was when the universe was created and God pronounced it very good. It is the world which the imagination constructs and in which we think and act which determines our significance as men. Not only do we construct this ideal world of our soul habitation, as the nautilus does its shell, but we are constantly remodeling the material world in accordance with the dictates of our reason. As God is forever creating things in his likeness, of which we are the highest known type, so we are persistently striving to mold

this visible world into our likeness, to conform it to our thought. Man needs a world which he can so transform as to reflect and express himself, and happy will he be if it may be said of the products of his hand and brain, as of his great Exemplar's works, "In wisdom hast thou made them all."

If the men who seek to discredit the intellect would emphasize the will as the chief of all our faculties, we would certainly have great sympathy with them. Nine tenths of the work of education and of preparation for life seems at times to be the strengthening and training of the powers of volition. Men fail more often from lack of will force than from lack of knowledge or feeling. We have scarcely begun to realize yet that the will can be educated, that men can make themselves act and keep on acting till action becomes second nature. But, however well developed the will may be, it must be guided by the judgment, and the more vigorous it is the more necessary that it shall be strictly under the control of the reason. The will is to be trained to absolute freedom from unworthy motives and to perfect response to the intellect and the affections. A man with a strong will is safe or useful only when a well-instructed reason sits enthroned as the arbiter of his actions. Without that reason he is like a ship without a rudder. We are not to give up our wills, as some teach, but to use them as tremendous forces for life's work. Jesus's constant effort was to get the disciples to do something, to manifest some energy for the upbuilding of the kingdom. Our wills are to be freed, strengthened, and set to work vigorously and intelligently. God does not want us to humble ourselves in the dust, to belittle our faculties. "Gird up now thy loins like a man," he said to Job; "I will demand of thee, and declare thou unto me." "Son of man," he said to Ezekiel, "stand upon thy feet, and I will speak unto thee." He would not increase his own glory at the cost of our shame, but would use our faculties developed the most highly possible, proud as any earthly father when in the strength of our manhood we have overcome the evil. We can imagine his delight

as he gathers about him at the last day the bold thinkers and the hard fighters on earth's battlefield, when his promise shall be fulfilled, "He that overcometh shall inherit all things."

That the intellect holds the first place among man's faculties is shown from a number of considerations. The loss of the reason is without doubt the greatest calamity that could befall one—worse than the loss of sight or hearing or all our senses; it is the taking away of the general power upon which the value of all the rest depends. The supreme importance of good judgment, or common sense, is the stock in trade of all proverbs, those quintessences of wisdom among all peoples. "He that getteth wisdom loveth his own soul," while, appropriately, stripes are "for the back of fools." Reason is the source of enlightenment, of knowledge of God, of men, of creation, of all natural and spiritual truths. Any purity or moral strength worthy the name comes from deliberate choice by the reason and assertion of freedom by the soul. When the prodigal son came to himself—that is, when his reason was again enthroned—he said, "I will arise and go to my father." We often speak of the moral nature as though it was independent, to be cultivated by itself apart from the intellect or sensuous nature; but the fact is, the whole person must be trained—the physical organs and appetites, the sensibilities, the will, all under control of the great leader, the reason. The fruits of the Spirit, in the fifth chapter of Galatians, spring from a rich emotional nature controlled by the intellect, while the fruits of the flesh spring from an equally strong emotional nature without such control. Instead of our reason being an obstruction to true enlightenment, it is the feelings, the sentiments, the prejudices which keep men from seeing and following the truth. Our reason is the most precious gift of the heavenly Father to his children, given to be the guide and enricher of life. If we mistrust and decry it we must not imagine that God is going to give us another and better faculty. As Napoleon among his marshals, Apollo among the muses, or Jupiter among the gods, so is the intellect

among the faculties, and we simply advertise our folly in disparaging it. Through it the heavens declare to us God's glory, history his footsteps, the Bible his handwriting, the conversion and sanctification of men his grace and power. We must rise through reason up to reason's God; and that is the only Jacob's ladder whose ends rest, the one upon God's footstool, the other upon his throne, instead of dangling aimlessly in the air.

The preacher appeals to men's reason, and would belittle himself and his message if he appealed to anything else. We are to judge all things—ourselves, God, and the angels—by the reason, and wisdom is to be justified by the reasoning faculty of her children. "Come now, and let us reason together," saith the Lord, as the method peculiarly fitted to the subject and to man with whom he pleads. Christ constantly avoided signs and wonders and appealed to the intellect of his hearers, confusing them because they were weak where they thought they were strong. The pulpit preaches Christ, Christian doctrines, and Christian ethics to the intellect because they are particularly adapted to be grasped in that way. Christianity is to the fullest extent reasonable, and that is the only certain guarantee of its becoming the universal religion. The incarnation, teachings, life, and miracles of Christ—with the greatest of all miracles, his resurrection—are presented and enforced to the intellect. When Christ talked to Nicodemus about the new birth he appealed to his reason, and confounded him by showing him that he had not thought. "Why should it be thought a thing incredible," or unreasonable, "with you," says Paul, "that God should raise the dead?" On the journey to Emmaus the risen Lord expounded the Scriptures to the judgment of the two disciples till not only their spiritual but their bodily eyes were opened. When the wonderful story of redemption was to be told the world it must be expressed in the language molded and enriched by nearly a thousand years of thought. The great thinkers of Greece tried to understand God and man's rela-

tion to him, to make him cognizable to the intellects of their people. For this reason Christianity went to Greek philosophy and the Greek language for its expression, and to one trained in Greek thought to adequately set it forth for the Gentile world. God at that time needed a man versed in all the wisdom of the Greeks, just as in former times he had needed a man learned in all the wisdom of the Egyptians, and that is the kind of men he always uses when he has some great work to do. To-day we must go back to the Greek fathers, to get a true conception of Christianity and to square our own dogmas by those who knew how to use their intellect and did not despise its weapons.

We need to emphasize the exceeding great value of man himself as a rational being. It may not be that all the universe was made for his development, but that is the limit of our thought. Man as a rational being is his own end, the supreme object of all his efforts. The material universe, the angels, the holy Trinity are all engaged in building up and perfecting this royal child, for whom Deity itself became flesh that he might show him his ideal and goal. The chief aim of education is to make men morally free, with absolute liberty from all enslaving influences and entire devotion to spiritual ends and rational methods. There is only one virtue, the acting with intelligence and good judgment in all the affairs of life. The best Christian is not the one who has the most feeling, or is in the ordinary sense the most consecrated to God, but the one who is the most intelligent, the clearest sighted, the purest and strongest in purpose, the one who brings the most things to pass for the benefit of the race. In no sphere of speculative knowledge is clear, profound, consecutive reasoning so greatly wanted as in matters of religion. We need some one of intellect great enough to grasp the truths of the Bible and express them in terms of to-day, to interpret the Gospel intellectually to the present generation and apply its precepts in a rational manner to the problems of everyday life. Unfortunately, thinking is an unknown science to all

but the few well-disciplined minds which are the real educators of the world. Religion itself springs from, and has its basis in, the reason. The fact that we have a form of faith and worship, and especially the purity, strength, and efficiency of our religious belief, depends upon our intellectual faculties. Even though it may have been given by revelation, yet it must be grasped and interpreted to the soul by the reason. Religion is not based on feeling or sentiment, but on well-defined principles commended to and accepted by the judgment. The idea of immortality also has its origin in the intellect. Men had to rise above their sensuous natures and be governed by their reasons to get a conception of their immortality. Christ "brought life and immortality to light through the Gospel," but only by showing man his divine origin and relationship and that the highest reason demanded his reunion with God. Our moral and spiritual natures, if not in origin, yet in development, in strength, in practical efficiency, depend upon the intellect. Our whole religious life —its value, its purity, its power to improve ourselves and others—is conditioned by our intellectual comprehension and vigor.

We are to love God with all the mind—an intelligent love based on a comprehension of his nature and work through study, reflection, and the doing of his will. To approach God through the intellect—by which feeling and devotion increase as we grow in knowledge of him—is a natural and healthy development. A short road through nervous excitement or religious ecstasy without such development is abnormal, narrowing our knowledge and limiting our sympathy. Neoplatonism—the idea that there is something above reason by which we learn of God and are brought into communion with him—has always existed in the Christian Church, and always leads to mysticism and spiritual excess. Mystical principles which are not accessible to the universal reason are the source, not of freedom or progress, but of restraint or despotism. Some student of tendencies has said, "There never was a des-

potism which did not rest on superstition;" and the muzzling of men's mouths, shopworn ideas, and intellectual dishonesty are its fruits. Superstition, like agnosticism, is peculiarly congenial to minds religiously sluggish, and it seems to be the highest wisdom, both for the agnostic and the pietist, to consider that through which all things exist as the unknowable. But to make God an unintelligible quantity, whether a force or a spirit, is not conducive to vigor of thought or energy of soul. We naturally dislike the intelligent because of their superiority to us, but we think we have as much and good emotion as anyone. From depreciating study and intelligence we are led step by step to oppose science, knowledge, order in the world of history, abandoning the senses and the reason and reveling in mysticism. While the thoughtful leaders of the Church are struggling back to primitive Christianity, our Neoplatonic brethren are embracing old ideas and sentiments which have always been the great foes of the Christian faith. One of the greatest struggles of the Church has been against that weight of superstition, or dogma, or authority which has constantly tended to repress intelligence and destroy thought. Religious prejudice and theological narrowness have kept men from intellectual effort, and have caused them to impede the action of aggressive thinkers, making the Church a laughing-stock in its opposition to the plain teachings of science and philosophy. But religious views which depend for their acceptance on the rejection of our judgment are untrustworthy and dangerous. People who reject the testimony of their reason and trust in visions and inspirations have already begun to decline. They are a type of arrested development, or, like a man in a well, they may be able to see stars at midday, but their field of view is exceedingly limited. Having depolarized the organs of their brain, they have little liking for reflection or for books which arouse the intellect and compel thought. They want something to move their feelings, to feed their morbid appetites. Having accustomed themselves to be governed by their feelings, many of these people from

the paralysis of their intellects and the warping of their judgments have little power to resist temptation. We naturally distrust people who are weak, and thoughtless visionaries cannot become the leaders of the Lord's hosts. While those who are especially emotional are not to be counted less worthy of esteem than other Christian people, the only guarantee of a strong, pure, and useful life is a well-instructed intellect, thoroughly trained reasoning powers, and good judgment.

If we believe in special providence and in the personal quickening and guidance of the Holy Spirit, must we not believe that there is something higher than the intellect to guide man? But in this we mistake the office and work of the Holy Spirit. He is not a force which takes control of a man from the outside and directs him as an engineer guides his engine or a man the horse which he drives. He rather quickens the entire man by acting directly upon all his faculties. He elevates the imagination, rightly directs the feelings, strengthens the will, but above all illumines the intellect and seats the judgment firmly upon her throne. To be religious we must serve God not with one but with all our faculties, and he in turn touches and uses all. He guides our reason, strengthens our understanding, illumines our thoughts, purifies our feelings, and sets our will toward moral freedom and nobility of character. Christ tries to shine into a man's heart, to reveal himself to the man's entire self. He is commended to man's whole nature, particularly to the intellect as the controller of all. The characteristic of true holiness is strength, not weakness; activity, not indolence; thought, not sentiment; the bringing in of the kingdom, not the idle waiting for its approach. The truest test of entire sanctification is development of the power to think rightly, to act vigorously, and to influence men largely for good. The sanctified have received "the spirit of power, and of love, and of a sound mind."

We have clearly failed to apprehend the work of the reason in the realm of spiritual things. Professor Davidson in his work on the education of the Greek puts it admirably:

Our reason out of the *data* brought to it by the bodily senses and from its own resources constructs an external physical world in which we live; so out of the *data* furnished it by the supernatural sense and from its own resources the reason constructs the inner spiritual world in which we also live. Of this spiritual world reason demands a personal God as ruler, that his will shall be our law and that he shall be related to man as Saviour and Friend.

The spiritual world of each is constructed by the intellect upon *data* furnished by the supernatural sense, and it is to be like the new Jerusalem of which God is the light thereof. But of all the faculties of the human soul there is none which demands such careful training, such absolute subordination to the reason as the supernatural sense. The entire sum of human attainment or endowment might be represented by a circle the component parts of which are truth and love. Of these the truth is not only the object, the working element, but the food, the invigorator, the home of the intellect; while love, springing from the emotions largely, yet depends on the intellect for its stability and worth. Of this sum of human attainment one person cuts off a little segment and calls it "natural selection," "evolution," or "higher criticism;" and another person, a segment from the other side, and calls it "holiness" or the "second blessing," or "faith healing;" just as children cut off or dam up a small portion of the Mississippi River, while the great stream of truth and love flow ever onward. The difficulty is not that each of these ideas do not have somewhat of truth in them, but that their advocates act and talk as though each separate item was the whole circle; and the advance of speculative knowledge and, above all, the philosophy upon which human progress depends must wait while the partisans on either side squabble over their respective theories.

Geo. S. Innis

Art. VII.—LITERATURE AS AN ELEMENT IN CHINESE REFORM.

A few evenings ago, as the writer sat at his desk with his forehead on a *t'ao* of Chinese books, meditating as to the best methods of bringing the Gospel to the Chinese, there was a rap on the study door. It was rather late in the evening for callers, being possibly past nine o'clock; and, thinking it was some member of the compound who had stepped in to ask a question, without rising from the desk we twisted about in our study chair and called out, "Come in." The door opened, and a strange Chinese gentleman entered the room—we say strange advisedly, for he was strange in more ways than one. He was dressed in winter garments, mostly fur, we believe, though of that one could not be certain, as his under-garments may have been "wadded." His body was strangely angular. His shoulders were square, and to parody the description of Willie's wife, as given by Burns,

> He had a hump upon his breast,
> The twin o' that upon his shouther,

which gave him the appearance of the little hunchback boy who begs in front of the foreign hotel and stores on Legation Street in Peking, only more so.

We begged him to take a seat, and called for tea, while he made various commonplace remarks about the weather, and about our health, age, and family, saying at the same time that his humble name was "Shu." After partaking freely of the tea he remarked that he sympathized heartily with Lu Tung in the matter of tea-drinking. "How is that?" we asked.

> "A seventh cup of tea," the poet said,
> "Is like a gentle breeze beneath my arms,
> Which wafts me to the region of the blest,
> And rids me of terrestrial cares and storms."

The room being warm, the hot tea, in addition to his fur and wadded garments, brought the perspiration out upon his brow, and we politely suggested that he lay off his topcoat. He thereupon put aside several layers of his garments, which

left him a short coat of blue cloth fastened under the arm with two bone pegs, and, though he looked a trifle less respectable, he certainly appeared more comfortable. And as we eyed him more closely his face reminded us of the composite photographs seen in some of the magazines, which made us think of him as a fair representative of his race. We have long made it our practice, when a Celestial who knows nothing of the flight of time favors us with a call, to secure from him all possible information, which, though it is not always reliable, is certainly varied and with proper sifting is sometimes valuable as well as interesting and may often be turned to account. So we turned the conversation to the subject of our meditation, namely, the best method of bringing the Gospel to the Chinese people.

"Without directly answering your question," he remarked, "I think I can tell you the best method of bringing any subject to the attention of the Chinese people. From time immemorial they have been lovers of learning. They reverence paper on which characters have been written. The *literati* are to them a race of beings only a little lower than the gods. Indeed, a large proportion of their gods are nothing more than deified men of learning, while Confucianism, their principal religious cult, is little other than the deification of genius. Education, then, is the principal avenue to the Chinese mind and heart at the present time. Not necessarily because it is the most important thing—perhaps it is not—but because it is the most important thing he knows about and loves. He knows the uses of, and loves, learning. He has made it the thing to be reverenced most of all throughout the empire. His greatest and best men from time immemorial have not been his priests, but his scholars. To unite the scholar with the priest is to make a combination which with but little difficulty will gain admission to his heart. But, until the priest and scholar are united, there is no hope of the establishment of a religious system which will supplant Confucianism, or which will have a permanent or lasting influence. Show them that your scholars know more than their scholars, that your knowledge is both more powerful and more useful than theirs, that your priests are both wiser and more pure than either

their priests or their scholars and you have admission to their mind, which is the corridor of their heart."

"But," we interposed, "it is beyond the power of the Church to educate such a vast concourse of scholars."

"Perhaps so," he answered; "but that is the most certain road to the Chinese heart. This education need not necessarily be carried on in your schools. That is not the genius of the Chinese educational process. They have never had a school system. What they have always had are books and teachers, and the bulk of the expense of their education has been borne by themselves. What is imperative upon you is to prepare the books. The Chinese, as I said, from the most remote times have been lovers of literature, and from before the time of Confucius until the present the *literati* have been the controlling element in the empire. A man eminent as a *littérateur* is looked upon with great respect, without regard to his orthodoxy, as is evidenced by the popularity of Mo tzu, Chuang tzu, Hsün tzu, Yang tzu, Han Fei tzu, Hui Nan tzu, Ts'ao Ta Ku, and a host of others; and those periods which have been noted as literary periods are the most brilliant in Chinese history—such, for instance, as the latter part of the Chou, the Han, the T'ang, and the Sung dynasties. Ch'in Shih-huang, one of the greatest warriors the world has ever known, is execrated as a tyrant; Liu Pang and Li Shih-min are all but unknown; while such literary heroes as Ssu-ma Kuang, Li T'ai-po, and Chu Hsi are looked up to as patterns by every schoolboy.

"If you would understand the influence that literature has upon the Chinese, study the introduction, growth, and development of the great religious movements that have taken place within the dominions of China, at the same time remembering that Confucianism is little more than the Four Books and Five Classics, together with what has been developed through the study of them. Take, for instance, the introduction and growth of Buddhism, a system which has not much to recommend it, except that during the darkest of China's dark ages—the period from the Three Kingdoms to the T'ang—it deluged China with a literature, most of which, it is true, were translations of books brought from India, some of which

were good, but most of them very indifferent, and this moreover at a time when the making of books was anything but an easy task. Introduced about A. D. 65, by the year 400 the king was such an ardent disciple of the Buddhist faith as to call a council of eight hundred priests to assist in the translation of books, at which council he himself was present, while at least two of the princes helped to transcribe the work of the translators. In A. D. 451 a Buddhist temple was allowed in every city, with forty or fifty priests, and the emperor himself performed the tonsure for some of those who took the vows. In A. D. 467 the Prince of Wei constructed an image of Buddha fifty feet high, in which he used five tons of brass and six hundredweight of gold, and five years afterward he resigned his throne and became a Buddhist monk.

"At the beginning of the sixth century there were not less than three thousand Indians in China, while the temples had multiplied to the number of thirteen thousand, the prince himself discoursing publicly on the sacred books. The first emperor of the Liang three times assumed Buddhist vows, expounded the Sutras to his courtiers, and finally gave up his throne and entered a monastery at Nanking; while by A. D. 730 we are told that 2,278 different works had been translated by not less than one hundred and seventy-six different translators. Such was the growth of Buddhism, it being due for the most part to the influence exerted by the importation into China of such a vast amount of new thought and literature, while it is supposed that the period of the T'ang poetry is due to the literary impetus given by the making of tonic dictionaries, the discovery of the four tones, and other study of the language done by the Buddhists in making these numerous translations. The thought which I wish to impress upon you is this, that the establishment of Buddhism was due largely to the fact that it prepared for itself a vast amount of literature, and in doing so it enriched China, not only by the literature which it imported and the development it brought about, but also by the impetus which it gave to the Chinese in the revival of learning, the blossom of which is known as the period of the T'ang Poetry.

"What I have said of Buddhism," Mr. Shu went on to say, "is likewise true of Catholicism. This, as you know, was first introduced into China by John de Mento in A. D. 1293, but was exterminated by the Ming dynasty a century later, and was not reintroduced until it was brought by Matthew Ricci in A. D. 1589, about three hundred years ago. It will be remembered that Father Ricci arrived in Peking January 4, 1601, and by the year 1636 he and his associate workers together with their Chinese converts had published no less than 'three hundred and forty treatises, some of them religious, but most of them on natural philosophy and mathematics.' This bookmaking was kept up by Longobardi, Schall, Verbiest, and their associates and successors, the last two being the most intimate advisers of the last emperors of the Ming and the first emperors of the present dynasty. It is not too much to say that the astronomy and mathematics of the Chinese were changed so materially as never to go back to their old theories, and because of this literary assistance, more perhaps than anything else, Catholicism was practically established throughout the empire, so that during the first fifteen years of the eighteenth century, 'in the governor-generalship of Kiangnan and Kiangsi alone there were one hundred churches and a hundred thousand converts. And the survey of the empire was carried on by the emperor's command from 1708 to 1718, under the direction of the Jesuits, of whom Regis, Bouvet, and Jartoux were the most prominent members.'

"When the missionaries were expelled under Yung Cheng we are told that 300,000 converts were deprived of teachers, and after the numbers because of persecution had been reduced the missionaries are accused of conducting themselves with such ostentation as to be unable to reach the masses. The accusation is made by Father Ripa as follows: 'The diffusion of our holy religion in these parts has been almost entirely owing to the catechists who are in the service, to other Christians, or to the distribution of Christian books in the Chinese language'—while in 1881 we are told that they had 41 bishops, 664 European priests, 559 native priests, 1,092,818 converts, 34 colleges, and 34 convents. Allowing

for a large overestimate, or for many adherents who were weak disciples, we have still a goodly company for three hundred years' work. The Catholics in Peking are doing no small amount of bookmaking at the present time, and what they do they do well, putting their volumes up in a form and style which would do credit to any press. An examination of the catalogue of the Pei T'ang press will indicate the character of the work they do. They have in it a list of not less than eighty-three books, most of which are for catechumens or others wishing to study the doctrines of the Church. The work done on their press, moreover, is vastly superior to that done on the presses of Tientsin or Shanghai."

"May I ask if you belong to the Catholic Church, Mr. Shu?" we inquired.

"I belong to no Church," he answered; "I simply try to see things as they are. The Roman Catholics and Buddhists began in the right way to make a success of the introduction of their systems into China, and had the former not become ambitious for temporal power whenever they beheld their efforts more or less crowned with success Catholicism would have been far more widespread than it is at the present time. Contrast with these two systems the introduction of Christianity into China by the Nestorians. These probably came to China not later than A. D. 505, or during the period when Buddhism was making such monumental literary efforts and taking such rapid strides. So far as we know at present they have left no record of their presence in China other than the self-eulogistic tablet at Hsi-An-fu. To blot out Buddhism and Catholicism from China, one would have to destroy a large part of China's best literature and learning. For, while Buddhism cannot claim a single book which ranks with the sacred books of Confucianism and Taoism, she has insinuated herself into all the ramifications of Chinese life and literature. And, indeed, this Nestorian tablet contains a very complimentary reference to Buddhism in the description of how the priest I Ssu clothed the naked, fed the poor, attended on and restored the sick, and buried the dead. If he were a Buddhist priest, it is a very complimentary reference, and, if not, the mention of Buddhism in this connection is still an indica-

tion that Buddhists were beyond all others in such benevolent work. To destroy Catholicism would throw Chinese astronomy and mathematics back where they were a thousand years ago. Nevertheless, Nestorianism has passed away with nothing but the epitaph on a single tombstone to tell of its existence. We are told by this inscription that 'the Scriptures were translated and churches built;' and this was done 'when the pure, bright, illustrious religion was introduced to our T'ang dynasty.' But if the Scriptures were so translated, and if other books for the instruction of the people were written, they have either all passed away or lie buried among the uninvestigated *débris* of Chinese literature.

"We are not confined, however, to the Nestorian tablet for proof that Nestorianism was both widespread and influential. This fact is abundantly testified to by early travelers, and especially by Sir John Mandeville, if his testimony is reliable, and Marco Polo, of the general truth of whose testimony at the present time there is perhaps little reason for doubt. In addition to these we have various other testimonies, chief among which is the general belief in the Christian prince, Prester John, and his dominions, and in the record of Friar Odoric, of Pardenone, the story of whose travels in western India and northern China agrees in the main with the record of Sir John Mandeville. Nevertheless, as we have just said, although the Nestorians were numerous during the Yuan dynasty, at the present time with the exception of the stone tablet not a trace of them is left. Such could not have been the case had they been as diligent as the Buddhists in the preparation of a good literature.

"What I have said of the Nestorians may be said with equal emphasis about the Mohammedans. 'Very little is known by the common people'—says Doolittle—'about the Mohammedans and their worship and creed. The Mohammedans are exceedingly uncommunicative on subjects relating to themselves.' When their system was introduced into China, and how, it is difficult to say. It is attributed by Archdeacon Gray to Wos-kassm, a maternal uncle of the Prophet, between six and seven hundred years after Christ. Dr. Williams says that as early as the T'ang dynasty the Mohammedan mission-

aries came to Canton and Hang-chou. The system was not introduced, however, merely at one place. It was carried by sea to the southern cities and by caravans of traders from central Asia to the northwest, west, and southwest provinces. It will thus be seen that the Mohammedans have been in China for not less than twelve or thirteen centuries. In all the border provinces they are numerous. Their customs in regard to pork, wine, and idols are very strict. They have a school connected with almost all the large temples, for the study of the Koran in the native Arabic. But they seem not to have learned the influence of literature upon the minds of the people and its disintegrating power on Chinese life, and so they are practically without books for the instruction of the masses, and without a distinct literature as a representative of the sect. Consequently they have made less progress as an integral factor in Chinese religious life in thirteen centuries than Buddhism did in five. It is not improbable that when the Nestorians were cut off from the mother Church by the rise of the Moslems and the conquests of the Mongols they gradually amalgamated themselves with the Mohammedans, since they had long since ceased to maintain the purity of their faith, as well as to circulate the Scriptures which we are told had been translated into the Chinese.

"Protestantism began with literature. It would seem almost as if some mysterious Power was directing the pioneers of Protestant missions in this particular direction. First, they were shut out from preaching to the people, their efforts being directed toward the making of dictionaries and other books which would assist them in the translation of the Scriptures, and toward the compilation of books which would help the people to understand the Scriptures and give them some idea of the world as it existed outside of the Middle Kingdom. This, however, is only one form that literature took with Protestant missions and missionaries. And this was one great advantage which they had and still have over the Romish Church, which withholds the Scriptures from the common people. Let me recite to you some facts which are as familiar to me and to a large proportion of educated Chinese as they are to you. The various Bible societies were among

the pioneers in taking up this work. Nevertheless, those who were engaged by the Bible societies did not confine themselves to this one line of work. It is not necessary to call attention to the success which the Society for the Distribution of General and Christian Knowledge has had, and how, when the emperor, Kuang Hsü, turned his attention to foreign learning, there was such a demand for its publications that it was unable to produce books fast enough to satisfy the demand. You are familiar with the recommendations made by the viceroy, Chang Chih-tung, in his famous book, *China's Only Hope*, in which he advises that Chinese members of legations to foreign countries should study the languages of the countries to which they are sent, and translate the best works of those countries into Chinese, and in which he commends the work done by some of the leading missionaries and others, urging that printers be encouraged to issue large editions of these works for general distribution throughout the empire. And, if you have been noticing, you will have observed that this book is advertised by yellow posters pasted upon walls, the same as foreign medicines, dentistry, and various other articles of less usefulness.

"You are aware of the amount of pirating of foreign books that is going on in Shanghai. Books prepared by various writers have scarcely issued from the press before, by the photographic process, they are reproduced by native shops in the city. Legge's *Four Books* may be had in a pirated form for an equivalent of $1.75, and the American Board has just taken the plates away from a firm of pirates who have been printing Williams's *Syllabic Dictionary* and selling it at a phenomenally low price.

"All these things indicate the appetite the Chinese have for learning, and especially do they show the way in which the teachings of any system—the truths of Christianity, if you please—may be brought to them through literature. I need not call your attention to the work that is being done by the various tract societies, and the education that is being carried on by them among the lower and middle classes; nor need I remind you that in China the lower classes of to-day may be the middle classes of to-morrow and the upper classes of

next week. Missionary societies do a wise thing when they transfer those missionaries who have literary ability to this particular work, relieving them from all other duties. I venture to say that most of the missions all over China have had a common experience in this matter, namely, that persons come and apply for admission into the Church who were first led to take this step by the reading of *Evidences of Christianity* or some other book of a like nature. All those who have the ability to make such books should do their utmost to produce as many of them as possible.

"In addition to the various Bible societies, tract societies, and societies for the distribution of general and Christian knowledge, there are a number of individuals who issue their own works. There is an Educational Association which publishes a large number of valuable scientific and other books. There are institutions of learning which issue publications used not only by themselves, but by other institutions as well. There are missions which issue books from their own presses, all of which help to swell the ranks of what may properly be termed Protestant Christian literature.

"The style of literature, however, which is doing as much perhaps as any other to disintegrate the old order of things is that which goes under the name of *pao*—newspapers and magazines. They are new to the Chinese. Although this nation has had a newspaper longer than any other, it has not been issued for the use of the common people; nevertheless it has whetted their appetite for news to a keen edge, and so they read this style of literature with an avidity which they manifest for no other. These papers need no bookseller to handle them. They make their own weekly or monthly visit. They come to a larger number of homes and are read by a larger number of people than any other one kind of books. They contain, moreover, the kind of food the people want—something light, something about the present time, the present condition of affairs. They point out to them the errors of the past, the prospects of the future, and advise them how to avoid the one and attain the other. They further contain variety, and are thus highly attractive to a great mass of people who have neither the time nor the ability to read long

books. China is like a great mass of lime, and books are the water which is slaking this heap; or, shall I say, which is dropping on a vast amount of calcium carbide, thus generating a gas which when lighted will illuminate the empire.

"The empress dowager may order the exclusion of all the new learning from the present examinations, but she cannot prevent its acquisition by the people. She cannot stop the disintegration of the old order of things and the old order of thoughts which is going on in the minds of hundreds of thousands of young scholars throughout the whole empire. They must keep quiet for the time being, but when this dowager has passed away, as she will by and by, and a new emperor comes upon the throne who sees or is forced to see the necessity of progress, he will find a host of young men grown old in the study of foreign things and ready to give him advice which it will be safe for him to follow in the development of the new empire."

We could not but hold our breath a large part of the time while Mr. Shu was making this many-colored speech, partly because we did not want to break the thread of his thought, partly because of his surprising knowledge of China's religious literature and the way it had been created, and partly because of the fearless way he attacked the conservative party. When he said "the new empire," we started with surprise, the *t'ao* of Chinese books slipped from under our forehead, and we awoke to find that Mr. Shu, who buttoned his blue coat under the arm with two bone pegs and looked like a composite Chinese, was nothing more than the *t'ao* of Chinese books on which our head had been resting and which had inspired this peculiar dream.

Isaac T. Headland.

Art. VIII.—SHALL CHRISTIANITY HAVE A FAIR TRIAL IN THE TWENTIETH CENTURY?

The closing decades of the nineteenth century witnessed the uprising of many and various classes of people each demanding its "Rights," and nothing more sharply accentuates the era just finished than the leveling up and leveling down process by which slaves and serfs and unfortunates of every class were brought upon substantially a common footing of industrial and social privilege with others. However welcome and, in the main, wholesome this ferment may be, it is not without its regrettable incidents and real dangers. Among these may be mentioned the tendency to be more concerned with rights than with duties, more energetic in exacting legal and moral claims than in discharging the overdue obligations imposed by new conditions of enlargement and opportunity. It is probably true that our nation, well-nigh intoxicated by unexampled material prosperity, is in serious danger of forgetting Him "who giveth the power to get wealth." The sad state of the pagan world, the pinching poverty and hunger of the great mass of idol worshipers, is rooted in moral rather than material causes. They are people who illustrate the descent of man from better conditions. "Because," says St. Paul, "that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. . . . For this cause God gave them up," etc. Since this darkening of the mind issues in those terrible conditions which we find practically everywhere outside of our Christian civilization, how great the need to beware "lest the light that is in thee be darkness." One of the bishops of the Methodist Episcopal Church recently, in ordaining a class of young men to the Christian ministry, said, "The great majority of mankind went to bed hungry last night, and will go to bed to-night again with their hunger still unsatisfied, and this condition has continued through the ages, and will continue until our Gospel has been preached to all nations and to every creature." Christian

missionaries have abundantly proven that the hunger of the great masses of the heathen people is founded in ignorance and inability to utilize natural resources all about them. The Rev. W. H. Hollister, of the Kolar Industrial Mission in South India, has raised crops of wheat three to five times as large as the natives are able to produce by their defective methods of agriculture. It is easy to show that the Gospel of Jesus Christ means better and more abundant food for mankind, better clothing, better homes, better education, a fuller life, and a larger hope.

It is by no means clear, however, that the average man has pondered the twin relationship of spiritual and material good. He is inclined to grasp eagerly at the latter, while remaining stolidly indifferent, if not hostile, toward the former, at least as represented by the creeds and confessions of the organized Churches. It is a curious but not unprecedented consequence of this attitude toward revealed religion that the Christian community is held sharply accountable for any existing laxity of morals, as well as the troubles of labor and capital and the continuance of war. The tyrant of old who demanded bricks without straw of the enslaved Israelites was not more unreasonable than many a man who is now discussing Christianity in a patronizing way or assuming the rôle of censor toward those who hold its essential tenets. Before committing themselves to the notion that Christianity is a failure, men would do well to ponder the reply of Dr. George P. Fisher, "Christianity has never been tried." It has been experimented with —in a small way. A few nations have tolerated it. No country has adopted it throughout in any full and satisfactory sense. A few people here and there have been "sanctified in spots," but the overwhelming majority of the human race never heard of Jesus Christ, while in countries nominally Christian, the unchristian sentiments and practices of the great majority practically nullify the statutes which accord Christianity a place among their institutions. Every church, even in the most favored communities, is like a sanitarium located in a vast swamp where miasmatic vapors obscure the sun, and slimy, stagnant pools, filled with all manner of uncanny, living creatures, wait to engulf the convalescent who

makes a single misstep. Even under such adverse conditions a few individuals may arrive at tolerable health and soundness, but may we fairly reckon on a large per cent of cures or justly discount the healing art for accomplishing so little amid such surroundings? Moral sanitation is as much an essential of moral improvement as the physical sort is of normal bodily health. That men should be slow to grasp this important truth is not so much to be wondered at, when we recall the ignorance and perversity with which many people even now assail boards of health and those wholesome quarantine regulations whose value has been proven by scientific knowledge and large experience. The proposition may be a startling one, but sober truth must justify the affirmation that no nation on the globe is really trying Christianity or is according to the followers of Christ those rights and immunities which belong to them in a land where Christian principles are acknowledged to be the basis of the common law. There is more concern in many quarters about the rights of negroes, workingmen, Indians, and Filipinos than about the interests, legal and moral, of that class whom Christ designated as "the salt of the earth and the light of the world." If society were bent on destroying the savor of the salt and quenching the world's only light in utter darkness, present conditions might be well understood, but they are wholly inexplicable in the presence of a purpose to give Christianity—I do not say encouragement, but merely a fair trial. Doubtless there are situations in which it is a weakness rather than a virtue in a Christian community to consent passively to further infraction of its constitutional and statutory rights. St. Paul took no personal advantage of the dilemma in which his persecutors at Philippi had placed themselves by their illegal and brutal treatment of himself and his companion; but his assertion of his Roman citizenship on that occasion alarmed and humbled the men who had looked upon the followers of Christ as "sheep" in a sense never intended by the Master.

"Why are you leaving the church?" I asked of a railroad man who desired me to erase his name from the roll of membership. "Because the railroad company compels me to work

on Sunday, and no man can do that and be a Christian. I don't know anything but railroading," he added, "and don't know any other way to keep my family." The man was one of a great and growing army of employees forced, against their desire originally, into a practical defiance of God's law of the Sabbath, until callousness usurps the place of conscientious scruple, and the greed of the wage earner is only matched by that of the employer. The vast volume of Sunday traffic, crowded Sunday excursions by rail and steamer—wholly at variance with statute law in most of the States as well as with the higher law of God—attest the indifference of the general public as to even the continuance of Christian worship or the existence of Christian ideals among us. The state or nation which permits this shameless violation of the Sabbath may be coquetting with Christianity, but is not serious in its purpose to give it a fair trial—has not adopted Christianity as its rule of life, and is perpetrating gross outrages upon its best class of citizens by exposing them to this epidemic of permitted and encouraged immorality.

One of the clearest rights of a Christian family in a land like this is the rearing of children without unnecessary danger from evil moral influences. This right is denied as really as was the claim of a negro slave to liberty through large sections of the country in the ante-bellum days. And this is the more remarkable when we consider the increasing vigilance taken to guard the young against influences inimical to health. Children are warned nowadays by printed notices, and restrained, if necessary, by officers of the law from entering homes where scarlet fever, diphtheria, etc., exist, yet in these very communities public authority not only does not post the saloon, the bawdy house, and the gambling hell, but actually sells permits to at least a portion of these corrupters of the young to prosecute their nefarious work. Children may not walk the streets on the way to school or church without running the gauntlet of these snares spread in the open day for their unwary feet. That some of the rising generation escape the worst ruin that these licensed and unlicensed destroyers can inflict, is as marvelous as that some of the Armenians escape the ferocity of the Turk. In the latter

case, if many fall by the sword and fagot of the destroyer, there is at least a limit to his reach; he cannot touch the higher nature nor quench the hope of the life immortal. Yet all about us in this splendid and opulent civilization of ours, as by a strange anachronism, lurks a survival of ancient or mediæval savagery, blighting the bodies and souls of the innocent and the helpless, every hour of the day, and every day in the year. On every hand are broken, gray-headed fathers and pale-faced, weeping mothers, who asked only the privilege of rearing their children in respectability and honor. Yet society turned loose on those children a pack of greedy cormorants, in open denial of any right of Christian parents to surround their little ones with the well-known safeguards of a Christian civilization and to keep constantly before them the higher ideals of the Christian life. When Mr. Cudahay offered $25,000 to the abductors of his boy to restore the child every parental heart approved the action, while joining with all classes in the hope that summary justice might be meted out to the perpetrators of this bold and distressing crime. But suppose a legislature, State or national, should, in a fit of aberration, or for a "consideration," propose to issue licenses to the abductors of children? Can any imagination portray the eruption of fiery indignation which would overwhelm such a legislature, and in a single day compel the undoing of its nefarious work? That a similar burst of popular and public indignation has not long since overtaken the liquor traffic and related evils is the sufficient proof that society at large, if not essentially pagan at heart, is still unwilling to see its ancient gods dethroned and to commit itself to the higher standards of Christ and the Church. Can such a nation be called "Christian," or claim without hypocrisy to be according Christianity a fair trial?

Then, too, every human being struggling up out of evil conditions into a better life, like a wrecked mariner reaching the shore half dead, may surely ask of his fellow-beings active sympathy and real help in right living—general good example, an atmosphere impregnated with prayerful influence and tonic spiritual force. Yet, does society at large recognize any obligation to take such a man to its heart, to safeguard him

against spiritual enemies, to feed him with the bread of life, and build him up in righteousness? That "there is joy in the presence of the angels of God over one sinner that repenteth," is one of the sweet and thrilling revelations of Jesus Christ, and that there is corresponding joy in a small circle on earth is a well-attested fact. There are those who with outstretched hands and melting hearts and moistened eyes welcome the returning prodigal, standing ready to do their utmost to make his reformation real and permanent. But will the general influence of society be helpful? May he hope to find himself surrounded by praying men who live in daily illustration of the life of faith on the Son of God? May he hope to find instruction in things spiritual in the current books and multitudinous issues of the daily press, thick as autumnal leaves all about him? If he had turned Mohammedan and lived in a Mohammedan country, he would hear the voices of high officials daily calling him to prayer, and see the multitude falling prostrate all about him, on the streets and in the market place; but, being a Christian, shall he find the multitude helping him to learn the way of life after the Christian pattern? He may find it difficult, perhaps impossible, to secure even the most menial employment whereby to earn his daily bread, because he believes in the law of the Sabbath and the right of Christian worship on God's holy day. Has this man any rights which society at large feels bound to respect?

One of the anomalies of our nineteenth century civilization is the persistency with which that small minority of the population known as the Christian element is held responsible for the condition of morals and the present-day continuance of hoary evils whose lurid trail of destruction runs through all the ages. One may easily account for the wild fulminations of the ignorant and embruited classes, on the principle which led the Emperor Nero of old to charge upon the Christians of his day unspeakable crimes, including the burning of the city of Rome. For these alleged crimes Christians were tortured, thrown to wild beasts in the ampitheater, and otherwise maltreated to the death, as the chief attractive features of the great spectacular shows provided for the amusement of society. History is well aware that Nero burned the city himself, and

that no ink is black enough to write the vices of this inhuman monster. Yet why should the blind, unkempt pagan ferocity of the first century against the Christian community survive through the nineteenth, tempered only by the spirit of the age? Why, for instance, should Frederick Harrison, in the closing issue of the *North American Review* for the century just expired, hold the Church responsible for war—the English Church especially, for the war in South Africa? The priests of that Church are, he declared, "a sort of black police that has to stand by the government right or wrong. . . . No medicine man, no witch-finder in Central Africa would utter a more atrocious blasphemy than these men are guilty of" in their patriotic sermons and prayers. He questions whether "Christianity is a civilizing and moralizing force," whether it "prevents us as people from injustice and oppression, and as men and women from the pride of life and the lusts of the flesh." One cannot help asking again, how Christianity is to do its work on people who reject it. Can the medicine on the shelves of the apothecary cure the man who will not take it? or abundant harvests stay the death of people bent on self-starvation? The activities of the Churches are an offense to Mr. Harrison and his school of thinkers. The charities, reforms, missionary enterprises, and the quiet, godly lives of the many under their influence count for nothing; these all, including the noble volumes written in exposition and defense of present-day Christianity, especially Mr. Balfour's *Foundations of Belief*, are parts of "a theological confidence trick." "What have the Churches done to purify and check all this?" asks Mr. Harrison, after enumerating a list of present-day evils. But why not belabor free thought, agnosticism, and the various other "isms," which, together, make up the vast majority of mankind? none of them being hampered by Christian dogma, and all as like to one another as peas in a pod in holding themselves aloof from every form of Christian effort. Are we to understand that only Christians are callous or impotent in the presence of the corrosive evils gnawing at the heart of our civilization?

The stain of paganism surviving into the life and literature of our day is apparently as blind and impervious to fact and

as little capable of doing justice to Christianity as of yore. Our cultivated pagans have made little progress in one hundred years. Almost without change of a sentence one might apply to them, at the close of the nineteenth century, the strictures which Porson, Prescott, Milman, and others visited upon Gibbon for his wholly inadequate and notoriously unfair treatment of Christianity in *The Decline and Fall*, which appeared in the closing years of the eighteenth century. Of that great work Porson observes, after paying a high tribute to the intellectual ability and industry of the author, "He often makes, when he cannot readily find, occasion to insult our religion, which he hates so cordially that he might seem to revenge some personal injury." Milman, in the preface to his edition of Gibbon, remarks: "Who would obscure one hue of that gorgeous coloring in which Gibbon has invested the dying forms of paganism, or darken one paragraph in his splendid view of the rise and progress of Mohammedanism? But who would not have wished that the same equal justice had been done to Christianity? . . . Christianity alone receives no embellishment from the magic of Gibbon's language; his imagination is dead to its moral dignity, it is kept down by a general tone of jealous disparagement, or neutralized by a painfully elaborate exposition of its darker and degenerate periods."

Who of our elegant agnostics at the opening of the new century is ready to acknowledge the substantial benefits which Christianity has wrought during the century just expired? Whence came the inspiration to liberate slaves and abolish serfdom, to minister to the poor of great cities in the present large and liberal way, to establish farm colonies and college settlements, rescue missions, homes for the aged, hospitals for the sick, etc.? The Christian community is only a small element numerically of society as a whole, but count the number of institutions devoted to higher learning which have come from the heart of the Christian Church, as well as those whose aim it is to give elementary education and manual training to waifs and strays. Compare these with the organized efforts of our critics for the promotion of education, benevolence, and moral reform, and see if Christianity need blush for her record in

these particulars? It would be interesting indeed to see a list of nineteenth century charities, education enterprises, and moral reforms originated and maintained by that school of thought which affects to deplore the inefficiency of the Christian Churches. When compelled in any way to take notice of the helpful Christian activities of the century, one may still distinctly note the change of style of which Milman complains in Gibbon—from the warm, lofty, and glowing periods which portray the rise of Mohammedanism to the "frigid apathy," the bare, hard, patronizing, lack-luster description of the work and progress of Christianity in our day. One cannot help asking whether the paganism of the twentieth century—assuming its survival—will be any more competent or willing to do justice to Christian effort and achievement than that of the century past?

A still more important question is, Will it take a fair share of the much-needed work which Christianity is doing for the prevention of vice, the proper care of the sick, and the uplifting of the submerged classes, either jointly with Christian workers or on independent lines? If its scholars, its men of eloquence, its men of wealth will cease their useless wailings over the narrowness and inefficiency of the Christian Church, and gird themselves for real service by leading their followers into organized effort on educational and benevolent lines, what wonders of social and moral improvement may mark the twentieth century! A Robert Ingersoll Memorial Hospital in each of the great cities will do more to commend agnosticism and free thought than volumes of disquisition on the weaknesses of Christianity, especially, if, in such institutions, the poor can have surgical treatment and skilled nursing absolutely free, as in many of the hospitals founded by the Churches. Then such schools as the evangelist Moody founded at Northfield, for the education and manual training of the young who lack the care of parents and guardians—what a field of activity this for our brilliant agnostics. Further, the work of temperance reform, the plague of the social evil, and the corruption of our young men, either with the connivance of city officials, or through their guilty indifference. It cannot be that moral and social health can come

in the twentieth century while cancer planters operate for gain without let or hindrance on all classes of the population. Instead of asking, as Mr. Harrison does concerning the little group of nominal Christians, "What have the Churches done to purify and check all this?" rather let him ask, "What has the great majority done, led on by the writers and lecturers who agree at least in excoriating the Churches?" The methods of Christianity may not be the best, and the results attained not wholly satisfactory, yet surely it has made some impression on the giant evils of the day. Not a few sots, wife beaters, and cruel fathers have been reclaimed, as missions of the Jerry McAuley type in every city of the land, and men restored to a lost manhood sitting comfortably in the midst of their happy families, bear testimony. It has also palsied the hand of many a conscienceless ward worker and rural magnate who took advantage of the public apathy to advance himself by granting immunity to the worst forms of vice. Movements of the kind instigated by Dr. Parkhurst and Bishop Potter have their counterparts, with less of notoriety and public parade, in many a small town and country village from ocean to ocean, and substantial fruits have been reaped in this way. It is noticeable, however, that the men who have organized and led these movements to victory have not been the agnostics, or other representatives of the great majority.

Christianity has done something on its own particular lines, yet surely a new propaganda of civic and social righteousness is sorely needed. The harvest is great and the laborers are few. Will our cultured critic join us in a prayer to the Lord of the harvest, that "he will send forth more laborers into the harvest"? This will mean that their eloquent lecturers shall take the platform after the manner of John B. Gough and Father Matthew, and side by side with thousands of Gospel preachers and devoted women, who are slowly but surely molding public sentiment into an attitude of resistance to the wanton evils that prey upon our generation. It will mean, too, that sympathetic, hand-to-hand uplifting contact with sots and Magdalens which Jesus illustrated, and which is practiced to-day in his name by the loving hearts and tender hands of

his professed followers, and in which work they stand practically alone. I repeat, the lines of Christian effort may be faulty, but what surer way of securing the best methods can be devised than for those who affect to deplore the callousness or inefficiency of Christian people to take the field in person, and become the allies and tutors of the Churches in the sublime art of winning men to sobriety, industry, and the higher ideals of life? If they will not join us in this confessedly much-needed work, ought they not in justice recognize the progress of the work, and now and then drop some word of encouragement to the workers?

What if the Christian element should become discouraged in the twentieth century—chilled by the cold north wind of ungenerous cynicism which has blown steadily upon it from infancy until now? This has happened before over large areas, and it may happen again. In that event, who will carry on the vast educational enterprises, the reforms, and the various works of charity and mercy which now stand to the credit of the Christian Church? Can any one of the various schools of free thought, or all of them combined, be relied on for this service? Such a suggestion, if the subject were not so serious, is well calculated to provoke a smile on the faces of men and women who, having given themselves to the service of their fellow-beings in a practical way, have had abundant opportunity to learn how little sympathy with this work is to be found among unbelievers in the Christian religion. An elephant attempting to suckle and rear a human baby would not present a more incongruous image to their minds. But should Christianity win in the twentieth century, despite its unpropitious environment—lack of moral sanitation, lack of just appreciation of its purposes and efforts, the bad example and covert or open opposition of many who should themselves be doing the work at which it aims—in that event, many of the sparkling lucubrations of the free thought of our day may become just as ridiculous as the coarse and blatant deism of the eighteenth century is now. Thomas Paine's loud boast, that he had gone through the forest of Christianity and cut down every tree, and the famous prophecy of the greater Voltaire, that Christianity would be extinct in one

hundred years, make "interesting reading" at the close of the nineteenth century. Church membership has steadily advanced upon the population in this country through all the century, while the Holy Scriptures, which one hundred years ago were circulated in fifty tongues, are now translated into four hundred languages and dialects, and the circulation goes forward steadily in all the four quarters of the globe.

The century which has just dropped into the eternity behind us witnessed such growth of Christian organizations and such advance of Christian ideas as none other ever saw, and, to the eye of faith, the future is luminous with promise. It may be that Christianity will win in the twentieth century even without the fair chance for which we plead, and that free thought will undergo a change of heart. Otherwise it must die of shame for its inability to comprehend the higher ideals of life, and its refusal to give practical help in the work of the world's betterment. Said King Henry the Fourth to one of his tardy generals after a great victory—as quoted by William James in *The Will to Believe*—"Hang yourself, brave Crillon! we fought at Arques, and you were not there."

Robt. F. Bishop

Art. IX.—IS MAN IMMORTAL? THE ANSWER OF SCIENCE.

Scarcely anyone can be found to-day who dares dogmatically declaim against the probability of a future life. This is the more remarkable as it is not twenty years since even some reverent students persuaded themselves that they could not discover the doctrine of immortality in the Old Testament. Though there have been no supplementary revelations, yet scholarly men to-day see the writings of Job, David, Isaiah, Daniel, Ezekiel, and Hosea scintillating with brilliant prophetic flashes of a life beyond. In this discussion it is my purpose to show, if possible, the relation of the world of thought to this oldest and most invaluable of all the gracious doctrines of the Holy Bible. Dr. Martineau wisely remarked, "Man does not believe in immortality because he has ever proved it, but he is ever trying to prove it because he cannot help believing it." If we shall be compelled on the threshold of the argument to confess that there has not been a scientific demonstration of a future life, we are reassured in our faith in immortality because physical science has been powerless to prove anything against it; the opponents of a future life have gained nothing by any negative arguments. "No future event can be scientifically demonstrated," says Washington Gladden; "the future, to the scientific man as well as to the religious man, is the domain of faith, not knowledge." Is there any probability, however remote, of a future life? When Bishop Butler startled the unbelief of a hundred and seventy years ago, by his colossal and invincible argument for immortality from analogy, he did not claim that his logic demonstrated a future life, but that it established a probability; and that "if there is any probability, however little, for, and none against this view, this probability ought to be made our rule of action." As suggested by Professor Cooper of Rutgers College, "in our daily life we are compelled to act on what in the main has the greater degree of probability, since there are but few matters pertaining to our action which afford demonstrative proof. Here comes in the force of analogy."

First, then, there is a strong probability of a future life because in the natural world annihilation is a myth. Your house burns down but no force is destroyed. By a slow process of growth the soil and rain and sunlight and atmosphere are transformed into the tree which furnishes the building material. Combustion simply releases these forces and they go to their original condition. There are transformations of energy, but the physical law of the persistency of force prevents destruction. So it was at a point in creation, out of materials then in existence, God made man's body, and out of his infinite resources fashioned man's soul. Death is combustion. The body, in death, returns to the earth from which it came, and the soul released flies out to the region of its nativity. No diminution! No annihilation! Experimental psychologists are believing to-day that there is no reason to conclude that the mind dies when the body dies. They say: "The evolution of mind has built up mental aptitudes, and these aptitudes have built up a physical basis for them to rest upon. The rising scale of organic evolution has thus been due to the development of mind." It is the mind that is the man; and mind is spirit and cannot die.

Again, chaos and confusion precede order and symmetry. In the physical universe, from disorder and gloom, by methods of development, have been marshaled the mighty hosts of suns, planets, satellites, animal and vegetable life, until all is capable of perfect classification; also in the universe of thought. In their earlier periods principles were followed like phantoms in the breaking dawn. To-day, astrology, with its sages and magi, has given away to astronomy, which, with inebriating fascination, handles the telescope and the spectrum. Alchemy, with its witches and wizards and boiling caldron, has given up its homely chrysalis for the gay plumage of an indisputable science. So we look for order in the moral government of the universe. Here is moral confusion! Peaks of holiness rise higher, but canyons of vice grind deeper! What one holds dear, another defames! The laws which some obey, others deride. Here, the good suffer, the bad prosper. The Psalmist discriminatingly writes, "My steps had well-nigh slipped, when I saw the prosperity of the

wicked." Here, too, are many monstrosities which feed upon the pains and aches of their fellows. Order must come, but another world will be necessary! Tears enough are wrung from broken hearts by evil influences to run the water wheel of immortality forever! Another life will be required to correct the irregularities of the rewards and punishments of this life. Creation is a colossal failure if there is no immortality. Better to have been a brute on the hillside than a man, if there be no life after this! If the Bible doctrine is a myth, then life is a burlesque, integrity a burden, and conscience a curse! Persuade all men that there is no life after this and the human family would be hurried to extinction by suicide! In the future world virtue will be rewarded, and those who here have suffered for the right will be crowned by the Judge of all the earth, who can make no blunders!

Again, the superb consummation of all development and evolution is man. Is there not a strong probability that the Creator, after spending an eternity of time and an omnipotence of power on the preparation of the world for man's coming and the creation of man in the likeness of God, has more in store for man, this masterpiece of Infinite Genius, than a transitory career of a few suffering years, and then oblivion? Let us inquire of some scientists what may be their conclusions concerning this extraordinary question. Professor Le Conte says:

> Nature, through all the whole geological history of the earth, was gestative mother of spirit, which after its long embryonic development came to birth and independent life and immortality in man. Is there any conceivable meaning in nature without this consummation? All evolution has its beginning, its course, its end. Without spirit immortality this beautiful cosmos, which has been developing into increasing beauty for so many millions of years, when its evolution has run its course and all is over, would be precisely as if it had never been—an idle dream, an idiot tale signifying nothing. I repeat, without spirit immortality the cosmos has no meaning.

It is no more than ten years since Professor Le Conte thus boldly asserted his faith in immortality. His chivalric and logical argument has probably affected the scientific mind more than any other influence, and has given the probability

of a future existence a place in nearly all scientific treatises of the present. Dr. Lyman Abbott adopts the same argument and says: "Immortality is not a demonstrated fact but it is a necessary anticipation. Without it all evolution would be meaningless. It is inconceivable that God should have spent all the ages in making a Gladstone, a Lincoln, a Jefferson, a Shakespeare, only that he might make a body with which to fill a grave." In his little book, *Through Nature to God*, Professor John Fiske reaffirms his well-known strong belief in a future world. He says:

> So far as our knowledge of nature goes the whole momentum of it carries us onward to the conclusion that the Unseen World, as the objective term, in a relation of fundamental importance, that has coexisted with the whole career of mankind, has a real existence. The lesson of evolution is that through all these weary ages the Human Soul has not been cherishing in religion a delusive phantom, but it has been rising to the recognition of its essential kinship with the ever-living God. Of all the implications of the doctrine of evolution with regard to man, I believe the very deepest and strongest to be that which asserts the everlasting reality of religion.

This thought has been treated by nearly all recent writers on the subject of immortality, but by none more beautifully than by Dr. Gordon, when he says: "Man is nature's last and costliest work. Can it be that this last and finest product of nature, this result of intelligence and love, aimed at from the beginning and reached at a cost immeasurable, shall not be conserved in growing beauty and power forever? Physical evolution finds its goal in man, and the process that hereupon begins finds its end in the complete realization of his ethical and spiritual nature." Dr. Romanes was recognized by the scholars of Europe as a most versatile scientist, and his return to the fullest acceptance of the Christian faith, just before his unexpected death, accentuated his belief in a future life from the standpoint of a conscientious modern evolutionist.

We have entered upon that era in the history of scientific research when there are few antagonisms between science and religion, and when the seekers for light are becoming predisposed to discern and reinforce mutually helpful truths. Science was never so reverential and religion never so intel-

lectual as in the studies of these eventful days. It augurs well for the growth of the truth when leading thinkers of the scientific school put themselves on record in words like these: "But as for myself, having studied as earnestly as I could these momentous problems, I have become convinced that the final answer of science will but deepen, fortify, and exalt our human faith in God as an intelligent, self-conscious Being, infinitely more tender and benign than our loftiest conceptions of human love; and I trust it will strengthen and purify and elevate our human hope of immortality as continued individual existence." All science tells us to-day about the "arrest of the human body;" and because the laws of development have produced a perfect body and thus closed one chapter of advancement, the evolutionist looks with an enthusiastic anticipation, that reminds us of the exuberant expectation of the exponent of Gospel truths, to the further perfecting which may be logically expected in man's spiritual nature.

Again, there is a strong probability of future life because of a universal and instinctive longing for immortality. To live again is the hunger of the soul. As the babe instinctively takes nourishment at the mother's bosom, so men without instruction have reached out for a future life. Let us go back along the years and put our question, "If a man die, shall he live again?" There is but one response. The Hindu, the Chinese, the Persian, the Grecian, the Roman, the Egyptian, the continental, the islander, the savage, the philosopher, all answer with a generous affirmative, more forceful and insistent as they have been advanced and cultured. Socrates speaks for his age when he says: "I believe a future life is needed to avenge the wrongs of this present life. Those who have done their duty, in that future life shall find their chief delight in seeking after wisdom." Cicero speaks for his age: "Yes, O yes! But if I err in believing that the soul of man is immortal, I willingly err; and if after death I shall feel nothing, as some philosophers think, I am not afraid that some dead philosopher shall laugh at me for my mistake." Man's soul is in exile. Like the homing pigeon, when he is released, man flies back to God. The race is homesick. Man is not forever satisfied with humanity; divinity is planted

within him. With Victor Hugo and every true man, the nearer he approaches the end, the plainer he hears around him the symphonies of the world which invites him. Man knows death does not end all, because when he approaches the grave he feels, with Hugo, that he has not said the thousandth part of what there is in him. Is not immortality a first principle? Romanes said that all first principles are known by intuition. The soul intuitively reaches for life, and the God who gives man this reach will see to it that it comes to his grasp. Bryant believed that God would be as good to the man as he was to the bird of whom he sang:

> He who from zone to zone
> Guides through the boundless sky thy certain flight,
> In the long way that I must tread alone
> Will lead my steps aright.

This instinctive expectation led Franklin to write as his epitaph, "The body of Benjamin Franklin, like the cover of an old book, its contents torn out, and stripped of its leather and gilding, lies here food for worms; yet the work itself shall not be lost, for it will, as he believes, appear once more in a new and more beautiful edition, corrected and amended by the Author." It inspired Addison to say:

> It must be so, Plato, thou reasonest well,
> Else why this pleasing hope, this fond desire,
> This longing after immortality.
> 'Tis the divinity that stirs within us,
> 'Tis heaven itself that points out an hereafter
> And intimates eternity to man;

and George Eliot to breathe the prayer:

> O may I join the choir invisible
> Of those immortal dead, who live again
> In minds made better by their presence; live
> In pulses stirred to generosity,
> In deeds of daring rectitude, in scorn
> For miserable aims that end with self,
> In thoughts sublime that pierce the night like stars,
> And with their mild persistence urge man's search
> To vaster issues;

and the dear Quaker Whittier to utter these trustful words:

> And so beside the silent sea
> I wait the muffled oar;

No harm from Him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond his love and care.

And thou, O God! by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on thee.

Nor are we surprised when the superb soul who could say, "One law, one element, and one far-off divine event, to which the whole creation moves;" and who could pen immortal lines that smooth the path from the infinite heights down to man's ignoble nature, comes to the sunset edge of life, he should summon his waning strength and sweetly sing:

Sunset and evening star,
And one clear call for me;
And may there be no moaning of the bar,
When I put out to sea;
But such a tide as moving seems asleep
Too full for sound and foam,
When that which drew from out the boundless deep,
Turns again home!

Twilight and evening bell,
And after that the dark;
And may there be no sadness of farewell
When I embark;
For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar.

True love also insists upon a future life. David Hume used to say that he believed in immortality when he thought of his mother.

Charles Edward Locke.

EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS.

JESUS scathingly rebuked the scribes and Pharisees for their unwarranted exactions and impositions, for teaching as doctrines the commandments of men, and for laying on men's shoulders heavy burdens grievous to be borne. This tyrranizing unwisdom has not ceased its irritating operations. Wherever nonessentials of belief or conduct are insisted on as if they were essentials, moral and mental confusions ensue; misunderstandings, resistance, and conflict are inevitable. Richard Baxter long ago wrote the following wise words, whose wisdom has to-day even a wider applicability than to the matters referred to in his particular statement:

> Two things have set the Church on fire and been the plagues of it above one thousand years: 1. Enlarging our creed, and *making more fundamentals than God ever made.* 2. Composing, and so *imposing*, our creeds and confessions in *our own words and phrases.* When men have learned more manners and humility than to accuse God's language as too general and obscure, as if they could mend it, and have more dread of God, and compassion on themselves, than to *make those to be fundamentals or certainties which God never made so;* and when they reduce their confessions, (1) to their due extent, and (2) to Scripture phrase, that dissenters may not scruple subscribing, then, and, I think never till then, shall the Church have peace about doctrinals. It seems to me no heinous Socinian notion which Chillingworth is blamed for, namely, Let all men believe the Scripture, and that only, and endeavor to believe it in its true sense, and promise this, and require no more of others; and they shall find this not only better, but the only means to suppress heresy and restore unity.

HYMNS AND THEIR HELPFULNESS.

Now that the carefully appointed Committee of Nine are wrestling with the extremely difficult problem, how to give us a smaller Hymnal and yet a better one—increasing the value but diminishing the price, making room for many new pieces and yet leaving out none of the truly excellent among the old—and are appealing somewhat widely both in private and in public for helpful suggestions that shall make their completed work the conspicuous success which we expect it to be, it seems

in order to call attention to the riches we have in the Hymnal so soon to be superseded, and also to say a few words concerning the importance of the right use of hymns for the promotion of the spiritual life.

Not all Methodists, we fear, know what a treasure they have in the book which for nearly a generation has ministered so effectively to their public worship and private devotion. We are disposed to think that it has no superior, among similar collections, for genuine merit and close adaptation to its purposes. And we are fortified in this opinion, which might otherwise be set down to a somewhat pardonable bias in favor of that made familiar by daily use and associated with denominational prepossessions, by two facts strongly confirmatory of our judgment. Drs. Philip Schaff and Arthur Gilman, compiling in 1880 their *Library of Religious Poetry*, a book of one thousand octavo pages, which they call "a collection of the best poems of all ages and tongues," unconsciously paid a high compliment to our Hymnal by including more than half its contents in their book. Dr. James Freeman Clarke, so long a leading Unitarian preacher of Boston, and no mean authority in literary matters, in his Lowell Institute lectures for 1880, says:

> The Wesleyan hymns I am inclined to put at the head of literature of hymnology. For depth of conviction, truth of sentiment, spontaneous flow, they are nowhere surpassed and rarely equaled. The hymns of Watts have a stately march; those of Doddridge flow out calmly and solemnly from a deep source; the hymns of Montgomery have a poetic charm; Faber's are like the notes of a lark out of the depth of the sky; such hymns as those of Heber, Bowring, Pierpont, are typical of high culture filled with religious life; but for the union of love and light, spiritual insight and poetic freedom, there is nothing to compare with the best hymns of Charles Wesley, which spring pure and transparent, like some divine water, out of the ground of Methodist experience.

Our present Hymnal, ordered by the General Conference of 1876, succeeded the one prepared in 1848, as that in turn had superseded the one authorized in 1820, which was itself considered fourth in the official series, so far as the Methodist Episcopal Church is concerned. The Wesleys themselves, it is well known, set the musical ball rolling, so to speak, in the very beginning of the great movement called Methodism—clearly perceiving the vital importance of getting the truth sung by the people as well as listened to from the mouths of the preachers —and it has rolled on with ever-increasing volume and momentum from that day to the present; so that we inherit the ripe

results of the labors of large numbers of the most pious and gifted minds. The edition of 1820, including the supplement prepared by Dr. Bangs and added in 1836, contained 697 hymns in all, and had very little in it except the compositions of the Wesleys. The 1848 book contained even more of Wesleys' hymns (564 of Charles's and 37 of John's), but room was found for selections from 123 other authors by making the total number 1,148. The editors of 1876 yielded to the broader spirit of the day by greatly enlarging the list of authors culled from, making it 336, of whom 196 supplied only one hymn each. Of Charles Wesley's hymns 256 were dropped, leaving 308, and of John's 6, leaving 31. With two hymns from Samuel Wesley, father of the brothers, and two from Samuel, Jr., this makes a total from the family of 343 out of 1,117. It is wholly safe to predict that there will be in the forthcoming volume a still further excision of this class of hymns, many scores that are not really up to the mark being removed to make room for larger selections from the immense wealth of modern and ancient hymnology outside our own denominational bounds. The truths for which we have so strongly stood have now made their way so widely and have become incorporated so commonly in the writings of those not following our banner that there is the less need for us to be exclusive or narrowly restricted in our range. Charles Wesley's preeminence above any other one writer, both in our Hymnal and in the general estimate of the more competent judges, is not at all likely to be overthrown, but we may freely concede that it is not granted to any one writer, however marvelously gifted, to produce a very large number of really first-class hymns, and the best effect is obtained by a wide comprehension of varied endowments. It is very interesting and instructive to note how wide is the range of Church affiliation among the 336 authors contributing to our present hymnal. No less than fifteen Unitarians and as many Roman Catholics have a share in the volume. A good many hymns are taken from the Roman Breviary—that is from the Prayer Book of the Roman Catholic Church. The translation of a Latin hymn by Gregory the Great, Pope of Rome in the sixth century, is incorporated in our Discipline and made part of the ordination service for elders. We sing hymns by popes, cardinals, bishops, abbots, priests, and monks; hymns by kings, viceroys, generals, lawyers, doctors, and business men; hymns

by Congregationalists, Baptists, Episcopalians, Lutherans, Moravians, and Quakers. Not a jar nor touch of strife mars the delightful harmony. There is a very signal agreement of Christian hearts in the midst of the disagreement of their minds. It is surely a foretaste of heaven, where the ransomed hosts shall come up from all ages, all nations, and all beliefs, and unite to chant the high praises of God around the throne. "Ten thousand thousand are their tongues, but all their joys are one." "Names and sects and parties fall, but thou, O Christ, art all in all." This blessed unity and catholicity is exceedingly refreshing and unspeakably soothing to the soul wearied with the discordant notes of wrangling theologies. A glance at any of the larger Hymnals proves unmistakably that in every communion multitudes of true Christians, trusting in the one great name of Jesus, though they may spell or pronounce it differently, are on their way to the one sweet heaven which he has prepared for those in every land and of every name that truly love him.

A few years ago a London periodical invited its readers to send in lists containing what in their judgment were the best one hundred hymns in the English language. A prize was offered for the list that should most nearly correspond with the general verdict. More than 3,400 lists were received. These lists revealed some interesting facts, among others that the most popular hymns are those which have the most to say of our Lord Jesus Christ. Toplady's "Rock of ages" received 3,215 votes. The second in point of popularity was Lyte's "Abide with me;" the third, Wesley's "Jesus, Lover of my soul." The last hymn upon the list, Cowper's "Sometimes a light surprises," had 886 votes. The list contains hymns from fifty-five different authors, headed by Wesley and Watts, who each contribute seven. "When I survey the wondrous cross" stands first among those by Watts. Cowper and Bonar have each five; Heber and Neale four each; three are given severally from Tate and Brady, from Doddridge, from Montgomery, from Faber, and from Charlotte Elliott. A large number of authors are represented on the list by one hymn only. The chosen version of the twenty-third Psalm is that of Sir Henry Baker, "The King of Love my Shepherd is," composed only in 1868, but widely popular both in England and America.

Rich as are the standard Hymnals of the great Churches, he who wishes to get the greatest amount of help for his own per-

sonal growth must not confine himself to these. There are a great many collections of religious poems suitable for devotion besides those appointed to be read in the churches. Indeed a large part of those that touch the individual heart the closest are for that very reason less adapted to the general congregation, and can scarcely be set to music. The periodicals and papers also publish from time to time fugitive pieces that often strike happily a chord with wide vibrations, or sympathetically express just the mood in which we find ourselves at the moment of reading. It is a good plan to form books of such extracts, each for himself, culling here and there from standard authors or occasional writers just the lines that best meet the individual need. Such a book may be a source of strength and consolation in many an hour of trial. Some of those most eminent in piety, John Fletcher for one, have done this, and commend the practice to our imitation.

Among modern poets who have been able to minister to large numbers in things of the soul, and whose works are best worthy of a place near the Bible, there are few if any to equal Frederick William Faber and Frances Ridley Havergal. The former especially well deserves to be called *the* poet of the spiritual life. He was at once a poet of high rank and a saint of the most genuine sort. There is in his verse a flavor quite distinct from all others. It has a peculiar sweetness and tenderness of sentiment joined with marvelous smoothness of flow. Its melody lingers in the ear and captivates the mind, while its profound spiritual truth stirs the soul. There seems to be in his poems what one might call an odor of Saint John. There is a close intimacy, a familiar acquaintance, a freedom with God, that reminds us of the disciple that leaned on Jesus's breast. They who greatly admire the rugged strength and grandeur of Luther's lyrics, or the sedate solidity and biblical exactness of Watts's hymns, will not be so likely to fall in love with Faber. But they whose favorite book of Scripture is the Gospel or the Epistle of John will find delicious food in these lovely lines. They abound in sentences that are sermons. Whole treatises are compressed into single words. Thoughts are suggested, affections are kindled, and desires stimulated in a way seldom surpassed. All who wish to become acquainted with the deepest, sweetest things in the Christian life, and wish to have something by them through which they can at any time test

their attainments, cannot do better than to commit to memory Faber's most heavenly hymn, beginning "I worship thee, sweet will of God." It contains lessons as to close walking with God and full fidelity to him, lessons as to the gain of loss, the blessedness of self-sacrifice, the destruction of disappointment, the joy of absolute acquiescence, the power of weakness when it trusts, the privileges of complete partnership with the Almighty, the secret of true freedom, the possibilities of devout obedience, that, properly conned, will inevitably transfigure the soul. In wealth of thought, beauty of expression, and felicitous description of the glory of union with the Lord, it leaves nothing to be desired. Thrice blessed he who ponders well its meaning, adopts its lofty ideals, and presses rapidly on toward its complete realization.

Miss Havergal, whose rich experience has become well known to the general Church, and who has laid that Church under deep obligation by her little books of Scripture meditation, will doubtless be remembered longest by her hymns. Those hymns, written from her heart, have reached other hearts in large numbers. Taught by manifold tribulations, through all of which she grew strong, never faltering in her allegiance, she became able to strike with a firm hand notes that loftily ring and widely echo. What multitudes have profited by her deep hymn of dedication, "Take my life, and let it be consecrated, Lord, to thee." What hosts have sung, and will sing for many years to come, "I know I love thee better, Lord, than any earthly joy." Her "Secret of a happy day" has thrown light on the pathway of multitudes. And from hundreds of thousands of throats has triumphantly sounded forth her

> True-hearted, whole-hearted, faithful and loyal,
> King of our lives, by thy grace we will be.

If we were asked to select two stanzas that should express the very essence of consecration, and that might be repeated with great benefit an indefinite number of times, we should choose two from her pen—first this:

> In full and glad surrender we give ourselves to thee,
> Thine utterly, and only, and evermore to be!
> O Son of God, who lovest us, we will be thine alone,
> And all we are and all we have shall henceforth be thine own!

and next this:

Only for Jesus! Lord, keep it forever
Sealed on the heart and engraved on the life!
Pulse of all gladness, and nerve of endeavor,
Secret of rest and the strength of our strife.

The treasures of hymnology are practically inexhaustible. Additions are made to them all the time. Doubtless some of the best are yet to come. Wise is he who gives much time to the exploration of this interesting country, the cultivation of this fruitful field, the utilization of this useful means of grace. He "shall mount up with wings as eagles," he "shall run, and not be weary," he "shall walk, and not faint." For a hymn is a wing by which the soul soars above earthly cares and toils into a purer air and a clearer sunshine. And when the hymn is married to such melody as is its fitting mate we have two wings with which to speed our flight toward the heavens. Naught can better scatter the devils of melancholy and gloom, of doubt and fear. Praise predominates in the hymns that are dearest to the Christian heart, praise and prayer. Both these sentiments are greatly intensified by being wedded to music. When they have passed through some poet's passionate soul, and he has fixed them in a form of expression where beauty is united to strength, then these sentences, at once concentrated and ornamented, meet the deep needs of great numbers. They bring out into clearness what before was vague, only half felt because unexpressed. Our feelings are not only poured forth through them, but greatly stimulated by them, and so we gain a double benefit.

The attitude of praise is a victorious one in the Christian life, because it implies faith and trust, hope and love. The unbelieving and desponding heart never sings. They only whose spiritual vision pierces the dark and perceives the Almighty Father sitting serene above the storm can burst forth with pæans of anticipative triumph. And no one can question but what the outward act helps to produce the inward feeling. Songs on the lips tend to work their way down into the soul. Emotion grows as it gains utterance. We cannot afford to omit this powerful ally in overcoming depressive influences. Even if at first the words have to be somewhat forced, and a strong effort of will is needed to make them flow, the cheerful sounds will soon react upon the desponding spirit and drive away the demon of sadness. When we have sung through certain ringing stanzas, such as

God is my strong salvation,
What foe have I to fear?

and many others that might be mentioned, we shall be in a different frame of mind. There is no better antidote to "the blues" than a hearty Hallelujah, and if the pæan of our praise be prolonged through half a dozen verses it will be all the more likely to make a deep and lasting impression.

SONGS FROM VAGABONDIA.*

VAGABONDIA is an unmapped region, never caught in the net of latitude and longitude, lying between here and Arcadia, bordering Bohemia on one side and Philistia on the other—though without boundary lines, for the god Terminus never visited that land, where, in fact, the worship of any Divinity of Order is prohibited by law. Its most settled population consists of people who are like gypsies, of whom

Somebody says they have come from the moon,
Seen with their eyes Eldorado,
Sat in the Bo-tree's shadow,
Wandered at noon
In the valleys of Van,
Tented in Lebanon, tarried in Ophir,
Last year in Tartary piped for the Khan.

A wild desire to visit Vagabondia—a fever of unrest which the Germans name *wanderlust*—sometimes seizes even reputable earthlings. What the tourists through that region are not is easier to say than what they are. They are not, for example, logicians; for sweet unreason is their only rationale. They are not moralists; for their sense of responsibility frequently abandons them and goes straying off by the road of By-and-By which leads to the town of Never. They are not mathematicians; for their path has no equation, their curves would give geometry the vertigo, and they are gyrating through a region where two plus two cannot be depended on to make four, where asymptotes shun the curves with unconcealed aversion, and tangents coldly refuse to kiss the circle. Yet very respectable

* *Songs from Vagabondia.* By BLISS CARMAN and RICHARD HOVEY. Designs by TOM B. METEYARD. 16mo, pp. 55. Boston: Small, Maynard & Co. Price, boards, ornamental, $1.

More Songs from Vagabondia. Same authors and designer. 16mo, pp. 72. Same publishers, style, and price.

Last Songs from Vagabondia. Same authors and designer. 16mo, pp. 79. Same publishers, style, and price.

persons are reported to have been seen in Vagabondia, though in such strange disguise that no observer would suspect that, when housed at home in the serious and sedulous service of life, they are men of many dignities and degrees—possibly bishops, jurists, purists, sages, or saints. The region here spoken of is not the abode of professional idlers or other worthless persons. On its road house registers one does not find the name of dapper and dainty Sir Ringlets, who dotes on his wardrobe, and lives on to-morrow's labor and overdraws his account ; but the autographs of brainy and strenuous toilers vacationing with wild Nature, indulging, for the nonce, like the Howadji in Syria, in "that fair forgetfulness of yesterday and to-morrow which is the golden garland of to-day ;" men who, from antiseptic sunbaths and copious draughts of mountain oxygen, are getting red blood, steady nerves, rude health, wild appetite, rampant, vehement, resonant power, with which to serve Him who said, "My Father worketh hitherto, and I work;" men who have broken away from indoor duties and desk-bound tasks, and, with an envious thought of Nebuchadnezzar, said :

I will go out to grass with that old King,
For I am weary of clothes and cooks.
I long to lie along the banks of brooks,
And watch the boughs above me sway and swing.

Let me taste the old immortal
Indolence of life once more ;
Not recalling nor foreseeing,
Let the great slow joys of being
Well my heart through as of yore ;—

men who suddenly remember in the midst of their work that the Lord of the world keeps open house out-of-doors for

The vagabondish sons of God
Who know the byways and the flowers ;
Who idle down the traffic lands,
And loiter through the woods with Spring ;
To whom the glory of the earth
Is but to hear a bluebird sing.

From Vagabondia came, in 1894, *Songs from Vagabondia*, bound in light lavender boards and running to five editions ; in 1896, *More Songs*, bound in ecru, the color of a yellow-ripe wheat field, selling three editions ; and in 1900, *Last Songs*, in dark-brown cover like sere November oak leaves, of which last book *The Nation* says it "closes the rather prolonged period of juvenility in its authors ;" the successive booklets symbolizing

by their sombering covers the shading seasons of advancing life. The singers of these songs from Vagabondia are Richard Hovey and Bliss Carman—the latter of whom must have most credit for them—each of whom separately published six other volumes of verse, while conjointly they issue these three thin little books; in the first and last of which the authorship of each poem is indicated by the initials attached, whereas in *More Songs* the higher critics are left to guess out the author of each piece by applying their keen intuitions to its internal evidences. The differences in style, point of view, degree of culture, and type of mind in the poems of the ecru book would force the critics to assume at least a dozen collaborators in order to account for the work of these two men. One higher-critical guess which we will venture is that it is Bliss Carman who sings over "A copy of Browning" seventeen verses, of which these are the last:

Through all the seasons,
You gave us reasons
For splendid treasons
To doubt and fear;
Bade no foot falter,
Though weaklings palter,
And friendships alter
From year to year.

Since first I sought you,
Found you and bought you,
Hugged you and brought you
Home from Cornhill;
While some upbraid you,
And some parade you,
Nine years have made you
My master still.

We venture again that it is the same ecstatic vagrant who sings "A Vagabond Song:"

There is something in the autumn that is native to my blood—
Touch of manner, hint of mood;
And my heart is like a rhyme,
With the yellow and the purple and the crimson keeping time.

The scarlet of the maples can shake me like the cry
Of bugles going by;
And my lonely spirit thrills
To see the frosty asters like a smoke upon the hills.

There is something in October sets the gypsy blood astir;
We must rise and follow her,
When from every hill of flame
She calls and calls each vagabond by name.

And we will forever resign all claim to higher-critical instinct if it is not the soul of Bliss Carman which was stirred to this rapture:

Over the shoulders and slopes of the dune
I saw the white daisies go down to the sea,
A host in the sunshine, an army in June,
The people God sends us to set our hearts free.

The bobolinks rallied them up from the dell,
The orioles whistled them out of the wood;
And all of their singing was, "Earth, it is well!"
And all of their dancing was, "Life, thou art good!"

Nor is there any difficulty in telling who wrote "In the Workshop," in which we see the Maker at work fashioning men. He made one with a loyal heart; and that was a lover. He made another with a roving eye; and that was a vagrant. He made a third with a loyal heart *and* a roving eye, mixture of lover and vagrant; and that was a poet—whom, we conjecture, the Maker named Bliss Carman, the true laureate of Vagabondia, the bard of odd fancy, racy nature, sportive spirit, original mind, gypsy heart, and daring expression.

These tramping troubadours, Hovey and Carman, are two frank, hearty fellows, who have faced all weathers, and the cheer of whose gay comradery rings in Hovey's "Song at the Crossroads."

With a steady swing and open brows
We have tramped the ways together;
We have met our loss with a smile and a song,
And our gains with a wink and a whistle.

They are men of the vision and the dream, and also of eager strong endeavor. To imagine, aspire, and realize is life's processional for them. Roaming the world by its most enchanting ways, their hearth the earth, their roof the azure dome, they cherish the high, wholesome, and stimulating faith that "it is better farther on," and seek to hit the happy trail and find a road to Arcady. Their visionary yet urgent aspiration is sustained even in their last poem, "The Adventurers," written by the two together, in which they describe, it would seem, themselves as soldiers of fortune, flying no man's flag, but beating the drum at the crossroads to summon all who will march to "conquer the golden hill-lands of Desire, the Nicaraguas of the soul."

These three blithe, buoyant books of *wanderlied*, with their hundred and thirty-eight poems, persuade us that Vagabondia is as full of song as the summer woods is of bird-warble at four o'clock in the morning; and in their pages almost every mood has voice except the sickly, the sagging, and the plaintive. Their contents range from landscape balladry and recursions of Arthurian romance to rollicking roundelays, the mischief-play of "The Sceptics," such froward reactions of a truant temper as the

grewsome "Hearse-horse" and "Night-washers," and "A Grotesque" which makes us easily believe these poets when they say, "Our Gothic minds have gargoyle fancies."

No common vagrants these, but the Knights Templars of the rover-breed, claiming as brothers of their blood that gallant prince of valiant vagabonds, Louis Stevenson, wayfaring round the world from Saranac to Samoa, and, as well, the man who wrote *The Jungle Books*, *Captains Courageous*, and *The Seven Seas*, and who rummages America, Europe, Asia, and Africa to distil the juice of continents and report the gist of peoples. In "Hem and Haw" there is a strenuous irony which reminds one of the author of *The Day's Work:*

Hem and Haw were the sons of sin,
Created to shally and shirk;
Hem lay 'round and Haw looked on
While God did all the work.

Hem was a fogy, and Haw was a prig,
For both had the dull, dull mind;
And whenever they had a thing to do
They yammered and went it blind.

Hem was the father of bigots and bores;
As the sands of the sea were they.
And Haw was the father of all the tribe
Who criticise to-day.

But God was an artist from the first,
And knew what he was about;
While over his shoulder sneered these two,
And advised him to rub it out.

They prophesied ruin ere man was made:
"Such folly must surely fail!"
And when he was done, "Do you think, my Lord,
He's better without a tail?"

And still in the honest working world,
With posture, and hint, and smirk,
These sons of the devil are standing by
While Man does all the work.

They balk endeavor and baffle reform,
In the sacred name of law;
And over the quavering voice of Hem
Is the droning voice of Haw.

These poets, like many others, demur to the creeds, yet most of the demurrers have a little private creed of their own which they wear secretly under their garments as a sort of support shaped and adjusted to the contour of their special abnormality.

They will not let anybody prescribe a body of thought or form of expression for them; they themselves are original thinkers and inventors of new forms. The vagabond announcement is that Truth is not a creed nor an ology, that priests and savants do not know what it is, that the artistic mind alone can tell what is Truth. So thinks the Artistic Mind, and proceeds to say sagely, comprehensively, enlighteningly, that Truth is not a part, but the beautiful, symmetric Whole. So now we all know, thanks to the Artistic Mind, and Pilate and the rest of us need not trouble the Master any more with the old question, "What is truth?" This glorification of the artistic mind is frequent in poets and their kin; not in all of them, however. Some have recognized and deferred to a more august and imperative Authority than the æsthetic sense or the artistic mind. One named Milton did, another known as Dante, one surnamed Shakespeare, and others called Browning and Tennyson. But if any particular creed does not fit a man he is not bound to wear it. Let none be excommunicated because he professes not to have exhaustively explored, analyzed, and tabulated all the contents of the universe, nor solved all the riddles of the mysterious and paradoxic human soul, which is as closed and deep and secret as a well, yet as open and exposed as a hilltop. When the adventuring vagabonds cry, "O for the trail, wherever it may lead, from small credulity to larger creed!" we say "Amen!" but we doubt if the artistic mind is the world's great and sufficient Teacher.*

Although the songs of these strolling musicians are of the open road and not of the sanctuary, yet often they move to a lift of aspiration and a lilt of faith which seem not unregenerate. "At the End of the Day" has this brave manful shout:

> Now shame on the craven truckler
> And the puling things that mope!
> We've a rapture for our buckler
> And a heart that swells with hope.
> Give a cheer!
> For the soul shall not give way.
> Here's to the greater to-morrow
> That is born of a great to-day!

* Phillips Brooks, in his Bohlen Lectures on *The Influence of Jesus*, wrote that one great impression of the life of Jesus must always be of "the subordinate importance of those things in which only the æsthetic nature finds its pleasure. There is no condemnation of these things in that wise, deep life. But the fact must ever remain that the wisest, deepest life that ever lived left them on one side, was satisfied without them."

Even on the open road a vagabond may trace the footprints of a Providence, as once two men footing it to Emmaus had a burning sense of a divine Presence walking with them. And a poet may come home from Vagabondia, the region of the disorderly, the haphazard, and the incalculable, settled in the conclusion that there is no such thing as accident:

> Accident
> Itself unmasks the likeness of Intent,
> And ever in blind chance's darkest crypt
> The shrine lamp of God's purposing is found.

Two men shall be grinding together at the same poetic mill, and the one shall be taken and the other left. *Last Songs* has the pathos of finality, for last year Richard Hovey passed out of sight beyond earth's horizon, bound on the long trail of the insatiate heart and the great expectation. Now Bliss Carman's jubilant voice sinks to subdued and tender tones:

> My great friend and I were happy and free,
> And I will remember his beautiful words and ways
> For the rest of my days.
>
> How eager he was for truth!
> Yet never scorned the good things of his youth,
> The soul of gentleness and the soul of love!

The spirit of Hovey's life may be learned from his own words. He taught the wisdom of accepting each day on its own terms as a good gift from God:

> Life as it is! Accept it; it is thine!
> The God that gave it gave it for thy good;
> The God that made it had not been divine
> Could he have set thee poison for thy food.

How his soul shook with a sense of the Divine on the high places of the earth is told in his lines, "From the Cliff:"

> I feel a mighty wind upon me blow
> Like God's breath kindling in my soul a birth
> Of turbulent music struggling to break girth.
> I pass with Dante through eternal woe,
> Quiver with Sappho's passion at my heart,
> See Pindar's chariots flashing past the goal,
> Triumph o'er splendors of unutterable light
> And know supremely this, O God,—Thou art;
> Feeling in all the tumult of my soul
> Grand kinship with the glory of thy might.

The decalogue which Hovey promised himself to live by has these commandments: "To love everybody a little and some

people a great deal; to trust that the God who made us is good and will not forget us; to obey them who have the right to hold themselves responsible for us; to look on the bright side of things and keep a good heart up; to dare to do whatever we think we ought to do; to express our good, happy feelings and not the others; to use our intelligence to avoid trouble: not to hate anyone, nor hurt them except for a greater good; not to be mean, nor selfish, nor unjust; not to tell lies, except when people ask what they have no right to know; not to do anything dirty, or ugly, or intemperate." On the second page of the dark-brown oak-leaf book of *Songs* is Richard Hovey's greeting to death:

I did not fear thee, Death, nor then nor now.
I girded up my loins and sought my kind,
And did a man's work in a world of men,
And looked upon my work and called it good.
Now come! I give thee welcome!

Bliss Carman, left to tramp alone the ways of Vagabondia, may sing of his lost comrade, as once he sang of Gleeson White in "Non omnis Moriar:"

There is a part of me that knows,
Beneath incertitude and fear,
I shall not perish when I pass
Beyond mortality's frontier.
In patience, therefore, I await
My friend's unchanged, benign regard,—
Some April when I too shall be
Spilt water from a broken shard.

No more than these two vagabonds are the most quiet and settled of mortals anything but pilgrims and strangers here; for he

Whose furthest footsteps never strayed
Beyond the village of his birth,
Is but a lodger for the night
In this old wayside inn of earth.

To-morrow he shall take his pack
And set out for the ways beyond,
On the old trail from star to star,
An alien and a vagabond.

That is the forlorn and lonely *finale* for all of us, unless yonder, worlds away, in the heaven's height far and steep, the starry trail leads to the Father's house and the Beatific Vision and a life forever with the Lord, as He declared who brought immortality to light, and said, "Because I live, ye shall live also."

THE ARENA.

THE PULPIT AND THE DOCTRINE OF ETERNAL PUNISHMENT.

In this discussion I take for granted the reasonableness and scripturalness of the evangelical doctrine of hell, resting as it does on the two facts of (1) the decisive character and (2) everlasting issues of this life. My aim is entirely practical, even in the historical remarks which lead us into the heart of the question. I think it will not be denied that there is a difference between the thoughts of men and the teachings of the pulpit as to eternal punishment to-day and those teachings and thoughts fifty or even thirty years ago. And that difference is in the direction of amelioration; not so coarse, not so dogmatic, not so lurid, not so materialistic. (1) It is within the memory of men now living that frequently the declaration was heard from the pulpit that there were infants and children in hell. (2) The descriptions of hell were frightfully realistic; that is, realistic as judged from a literal interpretation of the Scripture. Vivid pictures of physical torment were frequent. (3) The impression was made that the vast majority of mankind—including all, or nearly all, the heathen world—were doomed to eternal destruction. (4) This doctrine formed a staple of preaching to an extent not known to-day. Then it was a frequent theme, now it is a rare theme in the pulpit.

If we inquire the causes which have led to this change of emphasis and attitude toward the doctrine of hell I think we may mention the following: (1) The growth of humanitarian sentiment. Thirty or fifty years ago there were severer ideas as to punishment in general, and a more calloused feeling in regard to suffering, than is the case to-day. Take the treatment of prisoners and the prevalence of capital punishment. Treatment that we would consider shockingly cruel, that would arouse a feeling of indignation in all minds, was then taken as a matter of course. It was so in regard to school discipline. I was in common school between 1865 and 1872. In years so recent as those I say distinctly that the punishments in vogue were cruel and barbarous. But they were never so considered then. The growth of love, the larger influence of the spirit of Christ on society, has made an entire change in the atmosphere in which we live. That change has silently made obsolete and of none effect the kind of preaching that once was powerful on the minds of men. (2) Theological developments have also had their influence. Methodism has made familiar the thought that God deals not only justly with all men, but mercifully as well, that there is an impartiality in his treatment of souls, that men must be given an equal chance of salvation, that no man will be condemned for rejecting a Christ he never heard of, or for sinning against light he never had.

The influence of Methodism in tempering the acidity and fierceness of the old theology has been invaluable. Then, the doctrine of the divine Fatherhood, which Christ taught, and which has been restored to the world by the Broad School of the Church of England, which was made prominent in the sermons of Maurice and Robertson and Kingsley, has had a wonderful influence over the present-day pulpit. I think that idea has been a fruitful one, and certainly if God is indeed the Father of all men, our conception of eternal punishment and of other doctrines related to it will be modified. Other theological developments have also had their influence. (3) The better understanding of Scripture also accounts in part for the change in the thought of hell. Our familiarity with the modes of speech in the East, the intense imagery, the word-painting, the use of parable, figure, simile, with which oriental tongues abound—all this has made us skeptical of the hard and matter-of-fact methods of our Western speech when it coarsely makes literal what the sacred writers left figurative. In other words we now understand that in that fresh, imaginative, childlike age the sacred writers necessarily spoke as Easterns, that the Holy Spirit had to use the only vehicle that was open to him, and that therefore we must seek to interpret in our Western tongue the truths that underlay the extravagant, tropical descriptions of the oriental writers. The growth of the science of biblical hermeneutics has had its share in modifying the old-fashioned ideas of hell.

Historical illustrations of the changed attitude of the Church toward the doctrine of Eternal Punishment would not be hard to find. In 1854 Frederick Denison Maurice had to give up his professorship in King's College, London, on account of his views on this doctrine. He held that to know God and Jesus Christ whom he hath sent is eternal life, and that not to know Christ by an experimental knowledge, that is, by having Christ a living power in the soul, is eternal death. He said that Christ lifted us above all mere arithmetical questions of duration, which were impertinent in view of his spiritual teaching. The life of God is eternity—out of all relation to time and space. He that hath that life need not stop to inquire whether he shall enjoy God for five years or five million years. So also with regard to the lost. Eternal death is soul-death—the soul existing in itself apart from God and Christ, which is hell. He would not dogmatize as to how long that should last, or whether the love of God might not reach the soul after death. He was not a Universalist, because he asserted the fearful possibility of the soul always loving itself more than Christ.* Anyhow, for this and other views he had to leave King's College. Is it too much to say that similar views have long since been held entirely harmless in the Church of England? In fact, in 1864, by the decision of the supreme judges in the ecclesiastical affairs of England it was established in the case of Fendall

* For a concise and clear statement of his views see his letter to Hort in the *Life and Letters of Frederick D. Maurice*, by his son, ii, 15-23.

vs. Wilson that even the holding of Universalism was not an indictable offense in the Church of England. We all remember what a sensation was created by Dr. Frederick W. Farrar, then Canon and now Archdeacon of Westminster, in preaching some sermons in Westminster Abbey in November and December, 1877, in which he strongly repudiated what he called the popular accretions to the Catholic doctrine of eternal punishment. But the sensation was caused not so much by what the preacher said, as by distorted reports of what he said, and by the fact that in that historic pulpit, where all the world could hear, a leading divine of the Church had eloquently and passionately disowned much of the popular preaching concerning hell. But notice; immediately the canon received from their authors various books and pamphlets which went beyond him in alleviating views.* And there followed a discussion in the *Contemporary Review* from representatives of the various denominations, and in not one of these contributions did the old harsh, crude conceptions appear.† This shows that already, in 1877, at least among the more thoughtful, the popular doctrine was dying, if not dead. By the popular doctrine I mean the teaching that the vast majority of the human family are doomed to an eternity of torments in literal fire.

Before I answer directly the question, What should be the attitude of the pulpit as to hell? permit me to say that the passing of the popular doctrine is something to be devoutly thankful for. The former idea that the great majority of men are doomed to an eternity of awful torments in hell has worked harm in two directions: First, it has made sad the hearts of those whom God has not made sad. It has turned the hopes of thousands of devout believers into ashes, and filled the souls of God's children with tormenting doubts and dark forebodings as to their own salvation and the salvation of their friends. The brilliant and pious Henry Rogers expressed the despair which this doctrine wrought in him: "For my part I should not grieve if the whole race of mankind died in its fourth year. As far as I can see I do not know that it would be a thing much to be lamented."‡ Albert Barnes confesses to the same confusion of spirit: "In the distress and anguish of my own spirit I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewed with the dying and the dead, and why man must suffer to all eternity."§ These two testimonials from eminent divines in England and America may be taken as representing thousands of similar

* See Farrar, *Eternal Hope*, Lond. ed., p. xx, note.

† The *Contemporary Review* articles were collected and published under the title of *The Wider Hope*, Lond. and N. Y., 1890, with a preface by James Hogg, a reprint of a paper by Thomas de Quincey "On the Supposed Scriptural Expression of Eternity," and a valuable bibliographical appendix. I call attention to the above facts simply for the purpose of illustrating a change of attitude, and not as indicating my personal belief in any or all the views of the writers referred to.

‡ *Greyson's Letters*, i, 34. § *Practical Sermons*, p. 123.

questionings and thoughts of despair in those who have tried to realize the full meaning of the popular doctrine when it was a living thing. Second, the doctrine has worked havoc in turning those who otherwise might have been Christians into infidels. It was this which made an infidel of the elder Mill. "Compared with this," he says, "every other objection to Christianity sinks into insignificance." It helped make Theodore Parker a Unitarian. It gave an immense impetus to the spread of Universalism and Unitarianism, and afforded a ready fulcrum to the lever by which the preachers of these two sects lifted the people away from Christianity. It will be found that the preaching of hell in the fashion common some years ago works in an entirely opposite way from that which the preacher wishes; that is, it turns those away from Christ whom he desires to influence by a salutary fear, and those who are already Christians or on the way to Christ it fills with anguish, doubts, and despair.

What, then, should be the attitude of the pulpit toward the doctrine of eternal punishment?

1. The preacher should carefully study this doctrine in the light of the Bible and critical and impartial commentaries, and in the light of the best recent literature on the question. He should do this until he works out for himself a doctrine of hell which satisfies the Bible and his own reason and conscience. In my own theological seminary this doctrine was never reached—a whole term on the atonement, but comparatively nothing on this most difficult, most burning, of all theological questions.

2. He should preach this doctrine. The silence of the pulpit on this matter in recent years is as discreditable to the pulpit as it is dangerous to the hearers. He should not harp on it or make it a hobby, but he should at proper intervals preach a sermon on one of the many aspects of this subject.

3. He should bring this doctrine into vital relation to men. He must remember that he lives at the opening of the twentieth century and not in the fifteenth. The eternal truth remains, but men's mode of conceiving and of stating it changes. Read a sermon of Jeremy Taylor to a modern congregation, or even a sermon of Robert Hall. Would these sermons meet any response? None whatever. They were adapted to the generation that then was, but the environment of men has changed, and the intellectual atmosphere has changed, and if a minister does not recognize this fact he preaches as one who beats the air. He must take the everlasting truth of the Gospel, the same truth that Jeremy Taylor preached and Robert Hall preached, and restate it in terms of modern speech; and before he can do that he must rethink it, he must let the truth be born again in his own heart—born again in the travail of study, and meditation, and prayer, and association with men, in strenuous endeavors after God's will, and in ministries to the sick and the suffering; and he must do this as one who is the heir of all the ages, as one who

stands at the fountain of the twentieth century and who must speak to the men of the twentieth century. And not only so, the preacher distinguishing between the truth that never changes and the variations of each age in its statement of that truth, and being faithful to the essential truth in the dogma of hell, namely, that sin loved and persisted in separates the soul everlastingly from God, I say the preacher recognizing these things must state the truth in the terms of fact and reason and conscience. He must interpret hell psychologically, he must show that it is not an arbitrary infliction of an avenging deity, but that it grows out of our relations on this earth, that it has vital relations to our thinking and doing, that whatever a man soweth that shall he also reap, that the fuel of hell every man is laying up for himself who lives for himself and shuts out the heavens from his life. The preacher must take a lesson from the great dramatists and poets, who preach hell with great power because they preach it as the outgrowth of life, as having ethical and psychological relations. This is the reason why the message of the Bible, Shakespeare, and Dante never grows stale and unprofitable, but always has power over the human heart. Read Eph. v, 5; Phil. iii, 19; 1 Thess. ii, 15, 16; 2 Thess. i, 6–10; Heb. vi, 6–8; x, 26; Rev. xxi, 8. Even Dante, with all his mediævalism, always connects the punishments of hell with concrete instances of sin, perfidy, and crime. As Scartazzini well says: "Far more admirable is the keen psychologic and philosophic insight to which they [Dante's punishments] bear testimony. The punishments of Dante's hell are not merely the direct and immediate consequences of the different sins, but they are the sins themselves stripped of their false disguise. Thus Dante's hell answers not only the question, What are the punishments inflicted for sin in the other world? but also, and especially the other question, What is sin? To this question all the damned in the different regions of hell reply: Sin is the withdrawal from the Highest Good; it is unhappiness, misery, suffering in time and eternity. In the damned souls of Dante's hell, therefore, we have the revealed truth of the conscience in time, and the revealed truth of life in eternity."* The doctrine of everlasting punishment can still be preached with overwhelming effect when the truth that is at the core of it—that sin is hell—is interpreted according to the laws of the soul. And it is the absence of this vital and ethical element in the ordinary preaching of hell which makes it powerless over men. It stirs no deeps in the soul, it quickens no conscience, it meets no response—it is a repetition of platitudes and inherited beliefs, and the sinners go in and out of our churches as a door turns on its hinges, saying, if they say anything, "O, that is only preaching."

4. The minister must have a preparation of soul for the best handling of this doctrine. When the preacher's heart and life become the reflection of the holiness and purity of Christ, and not only of Christ's purity

* *Dante Handbook*, pp. 298-9.

but of his pity, he will then enter into something of God's horror of sin, and declare the divine judgments against it with the authority of God, and with the yearning sorrow of him who through his tears looked upon Jerusalem and with a broken heart pronounced its desolations. The preacher needs a special preparation of the inner life for the effective preaching of hell. How can he wield this awful doctrine as a means of leading men to Christ until he has entered into Christ's mind? What sadder sight can there be than a preacher standing up before man, and in a cold, mechanical, heartless manner, and without understanding the ethical and spiritual meanings of the doctrine, dealing with these terrible realities? "Are you ready to be baptized with the baptism that I am baptized with?" The minister's mind must according to his measure reflect the errorless equity of God's righteousness, and the heart of him must be transfigured into the likeness of God's mercy. Then only, it seems to me, is the ambassador of Christ fitted to interpret to men the doctrine of eternal punishment.

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"THE RELIGION OF CHILDHOOD" RESTATED.

DR. GOODWIN'S criticism of my article, "The Religion of Childhood," shows a misunderstanding of its trend as well as difference of scriptural interpretation. Dr. Chaffee's reply has perfectly covered the ground, but I will simply restate the substance of the article in such way as to show that while it may have emphasized the natural it was not antisupernatural. It was an Arminian plea for the true conditions of the Holy Spirit's work. In speaking of child mind as normal, I did not mean the utter absence of sinful tendencies, nor the denial of the need of the Holy Spirit, but the opposite of abnormalities which are wrought by years of sinful choice and habit. None of us makes unqualified application to the child mind of the scriptural terms for the hardened sinner, nor is this any denial of the child's need of the Holy Spirit. The history of the race, the experience of believers, and intelligent study of spiritual beginnings and growth show a natural law of conditions to be met before God can manifest himself. My emphasis of the value of kindergarten methods was simply a plea for discriminating study, psychological and experimental, of the conditions in which the child mind could best receive the things of the Spirit. The non-Christian kindergartner, if there be any such, sees only the natural to be developed; the Christian kindergartner sees the natural as needing the spiritual, created with reference to it, and seeks to make the whole life of childhood receptive of it. No amount of culture can make a conscience, nor any amount of training tell of spiritual things if the Spirit himself does not teach; but intelligent study can open the doors of the child mind to what God waits to give and develop a religious life which no pulpit

preaching, whether of punishment of sin or proclamations of grace, can ever accomplish.

The specialization demanded in every other field of modern work is greatly needed here. As well-meaning workers our clumsy hands often misshape the material, which needs definite impression with delicacy of touch. Few of us follow faithfully the words of Wesley in the painstaking training of the children. Hear him: "Instruct your children early, plainly, frequently, and patiently. Instruct them early from the hour that you perceive reason begins to dawn. Truth may then begin to shine upon the mind far earlier than we are apt to suppose. And whoever watches the first openings of the understanding may, little by little, supply fit matter for it to work upon, and may turn the eye of the soul toward good things as well as toward trifling ones. Whenever a child begins to speak, you may be assured reason begins to work. I know of no cause why a parent should not then begin to speak of the best things, the things of God. And from that time no opportunity should be lost of instilling all truths as they are capable of receiving." If we constantly concern ourselves with the training which is the true preparation for the Holy Spirit's work we need not be greatly concerned about the definite time of a spiritual change nor the specific name which we shall give to the conscious beginnings of a religious life. We all agree that we have inherited a nature which takes naturally to sin; and as Christians, whether holding to the old theology or to the new, we all agree that the grace of Christ is the only power which can save us from the dominance of our inherited tendency.

There is nothing in the whole range of modern thought to keep the Christian worker from believing in a spiritual environment; and whether we are studying race childhood, or individual childhood, we get our spiritual life from this eternal spiritual environment. Our chief disagreement is upon the best method of opening the doors of the soul to this environment. The writer believes that neglect of early and constant preparation for this incoming of spiritual influences is our prime and practical heresy as Christians. Waiting for the crisis type of conversion has kept parents from leading their children to Christ, and kept children from coming to their rightful assurance of acceptance and loving acquaintance with him. Awful warnings, searching questions to be "sure that they know what they are about," to show them that their hearts are "desperately wicked," and that they are "the children of wrath," have made the Christian life fearfully unreal to many children and kept them out of their privileges, if not turned them from Christ. The personal experience of the writer, analyzed in mature years, confirms him in these conclusions. Led by devout parents to love Christ in earliest years, there was kept before his mind the necessity of "conversion" which must somehow be experienced, before he could call himself a Christian. From the age of ten to the age of fourteen he distinctly withheld the step which could bring the desired expe-

rience. In a revival there came the conscious surrender of the life to Christ, conscious faith in a pardoning Saviour, and the sweet quiet peace of assurance that he was saved. But there might just as well have been definite devotion to service and consciousness of acceptance in the earlier years of childhood without the sense of alienation which came through the postponement of that crisis which both he and his parents thought necessary for the entrance upon a Christian life. We only plead in this article for the same earnestness in preparing the way for the Spirit which we use in preparing the way for God's blessing upon all the natural activities of body or mind; and for the same faith in God's accomplishment of his work in spiritual things that we have in the physical or mental realm; expecting that the effect of such work upon the child mind will be as simple, direct, and natural as the child's return of mother's love. Let us "have faith in God." Modern historical study of the child life of the race will deepen our faith in the directness of God's grace upon the prepared mind, and modern nature study by the spiritual mind will not hide God but reveal him. From the Eden gates of lost innocence to the gates of final redemption the path of man is never without the overshadowing God.

Springfield, O. JOHN A. STORY.

"THE RELIGION OF CHILDHOOD"—A MOTHER'S COMMENT.

WE read very carefully in the *Review* for July-August, 1900, Dr. J. A. Story's article, entitled "The Religion of Childhood," the subject being one of deep personal interest to us. The criticism by W. R. Goodwin, which appears in a later number of the *Review*, is practically a protest against Dr. Story's theological premises. Otherwise Dr. Goodwin's objections are mostly forestalled in the article itself.

The facts cited by Dr. Story concerning child nature and child life can only be measured in importance by the issues growing out of them. The Christian worker, however, cannot afford to sacrifice the practical significance of these facts to their supposed theological significance. The real needs of the child heart should determine the interpretation of Scripture applicable to those needs. Jesus said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Consider the characteristics of childhood—humility, teachableness, faith, love of the beautiful (symbolic of good), a tender heart, susceptible to sorrow for wrongdoing. It would seem that the greatest need of the child is to be *kept* humble, teachable, trustful, penitent, sensitive to divine influences, that the impulses of the child nature may crystallize into the fixed habit of his mature religious character. The failure to preserve this sensitive religious nature, sometimes even through the years of childhood, is the fault of parents and teachers, quite as much as it is due to the development of self-will and other sinward leading tendencies. The mother, who, instead of making her child understand that punishment is a sign of her love that does not

fail him at the time of wrongdoing, tells him instead that she "doesn't love him when he's naughty," has thrust him out toward a chilling skepticism and despair, from which all her prayers and tears through many a revival season may not avail to call him back.

At no time of life is one more capable of sincere penitence than during the years of childhood. May not advantage be taken of this disposition as childish faults present themselves; the love and forgiveness of God becoming real to the child through the love and forgiveness of his parents? It seems to the writer false and cruel to forbid the children to come to Christ by imposing conditions which they cannot understand. The bewilderment and confusion which follow only occasion delay, during which the heart is becoming less responsive. Childhood's faith has a meaning but little appreciated. This capacity for the spiritual is the means by which the mind may be saved from the dangers of approaching truth from the intellectual side. The child heart may become so sure of the invisible, hold so fast "the substance of things hoped for," that, when he goes forth to encounter the Gradgrind statements of science, reason and judgment cannot lead him astray. The "truth revealed unto babes" will not be misunderstood or go unrecognized though found in unfamiliar guises and viewed from standpoints other than that of faith.

Thus it seems, not to a theologian, but to a mother.

Bath, N. Y. WILHELMINE WILLSON.

MODE OF BAPTISM STILL DISPUTED.

CONTRARY to an opinion expressed in the Arena some time ago, the mode of baptism is as much in dispute as ever. "The Teaching of the Twelve Apostles" makes little impression on immersionists who say that, though pouring water upon the person may have been allowed as an exception, it was by an error of the Church without warrant from Christ or the apostles. That Baptists are as strenuous as ever is shown by the sharp discipline inflicted on Dr. Whitsitt, for saying that Roger Williams and the Baptists baptized in England in 1642 were sprinkled and not immersed. The "Christian" preacher at Atwood, Kan., says baptism by immersion is essential to salvation, and that if this be not so there is no necessity for sending foreign missionaries or preaching the Gospel anywhere; and another "Christian" preacher says God never yet granted or heard the prayer of an unimmersed person, and to teach an unimmersed child to pray is a crime. The object and effect of baptism, as well as the mode, are also grievously misunderstood. The mode is unimportant, but a correct conception of the object of the rite is a prime necessity. When Methodists demand rebaptism by immersion as a condition of consenting to remain in our Church there is need to re-expound our doctrine of the nature, object, and effect of baptism. W. W. HURLBUT.

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THE ITINERANTS' CLUB.

THE HOMILETIC VALUE OF THE LATE REVISION OF THE SCRIPTURES.—Rom. v, 1.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—*King James Version.*

"Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ."—*Revised Version.*

This is one of the passages of Scripture interesting alike to the textual critic and to the expounder. For the textual critic it involves the question as to how far internal evidence, such as the apparent train of thought and the logical connection, overbalance the testimony of the most ancient manuscripts. Some of the most eminent critics, such as Meyer, De Wette, Cremer, Scrivener, and Alford, maintain that notwithstanding the predominance of external testimony, the internal evidence for King James rendering is so strong that the ordinary reading must be retained. On the other hand, the revisers insert "let us have peace" in the text, and have the support of Tischendorf in his last edition, Wescott, and Tregelles—all among the foremost textual critics of their age. When authorities are so equally divided it is difficult for the expounder to decide. It is to be noted that those who favor "let us have" on the authority of the manuscripts are preeminently text critics, while those who maintain "we have" are more authoritative as expounders than as textual critics, although they are also distinguished for critical acumen. The writer of this prefers to read as in the ordinary text, on the basis of what seems to him the requirements of the argument, and would retain "let us have" in the margin. It is to be noted, however, that the manuscript authority is in favor of the Revised Version, though it is not exclusively so, thus giving room for hesitancy even on the question of manuscript evidence.

In the previous part of this epistle the apostle has set forth the natural condition of man and his inability to save himself. He has likewise proclaimed Jesus Christ as the only Saviour, and has shown that through him only can the justification of man be secured. He reaches a conclusion that, having been justified by faith, we have peace with God through our Lord Jesus Christ. If the preacher were teaching of this text as it stands in our ordinary version, he would be able to speak, first, of the instrument by which justification is secured, namely, by faith; second, the blessedness which comes through faith, namely, peace with God; and, third, the personal cause through which this peace is secured, namely, our Lord Jesus Christ.

The apostle first calls our attention to the instrument, faith. The Greek is very expressive, "from faith;" that is, having been justified by

a justification which proceeds from faith. The Christian life in its fullness really begins when faith begins. Up to that time the soul is in a condition of unrest, having a deep consciousness of sin. The sinner has heard of a Saviour, and is convinced that through him salvation is attainable. He has been taught, also, that salvation comes through faith in Jesus Christ, and he exercises that faith and receives the peace which is its outcome. The nature of this peace is a matter of profound interest. It is here, as Liddon puts it, "the actual state of reconciliation with God as opposed to the state of enmity with him which precedes it." It assumes that men are opposed to God, and that there is a state of antagonism which must be overcome. It does not assume that God was at enmity with man, but that man by his transgressions had placed himself in opposition to God.

The tenth verse of the same chapter brings out this point with sufficient clearness, "For if, when we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we shall be saved by his life." This state of enmity is, therefore, done away with by faith, and a state of reconciliation has ensued; and this state of reconciliation is understood by the word "peace." The disharmony between man and his Maker has been removed, and the source of this removal is our Lord Jesus Christ. If, however, we assume that the Revised Version represents the true text here, we have a different conception of the result of the justification; namely, we are exhorted to preserve peace, or to "enjoy peace," because we have been justified. We must not again return to our previous condition of enmity through the renewal of the sinful life. We are thus to maintain our peace with the Lord Jesus Christ by proper courses of action and by reliance upon him. Justification in this sense simply is the door to the enjoyment and maintenance through faith of the peace which God imparts. The passage also may be rendered, "we may have peace;" that is, it is our privilege to have peace. If the latter rendering, then, be assumed, it is a question whether the peace here spoken of is internal peace, soul peace, in contradistinction from unrest of the unjustified soul. It seems to the writer that on either rendering of this passage the two interpretations of peace may be allowed. It is not necessary to restrict the meaning of the passage to one or to the other. Justification, in the very nature of things, implies a previous condition of antagonism—or, in Scripture language, enmity—to God on the part of man. It therefore necessarily involves a peace between man and God which is brought about through the Lord Jesus Christ. Professor Sanday seems to express the twofold conception of "peace." His language is, "The declaration of 'not guilty,' which the sinner comes under by a heartfelt embracing of Christianity, at once does away with the state in which he had stood to God, and substitutes for it a state of peace which he is only to realize." His paraphrase of this passage is in harmony with the exposition already given of the Revised Version, "We Christians, then, ought to enter upon our privileges

By that strong and eager impulse with which we enroll ourselves as Christ's, we may be accepted as righteous in the sight of God, and it becomes our duty to enjoy to the full the new state of peace with him which we owe to our Lord Jesus Messiah."

For exegetical purposes we need not argue as to the mode by which Christ has effected the reconciliation and brought about peace between man and God. The text affirms the fact, and for an understanding of the method we must study other parts of this great epistle. A careful study, however, of the word peace in the dictionaries, or of its usage in the New Testament, will show that it is more than a state of reconciliation with God; it means that comfort of the soul, that rejoicing in God, that precious influence that comes upon man through the Holy Spirit, that wonderful transformation which is known as a Christian experience. It is a beautiful state of the soul in which God and man are in harmony through Jesus Christ, and in which our heavenly Father imparts to the human soul his own blessedness and comfort.

This passage, for the Christian minister, is of use in affording an exceptionally valuable study in what is termed the "lower criticism." The problem of how far external evidence of the manuscripts shall overcome what seems to be the requirements of the connection and of the argument, is one of the profound problems of critical study. Meyer's remark on the text of this verse is striking. Referring to the subjunctive reading, "let us have," he says, "But this reading, though very strongly attested, yields a sense (*let us maintain peace* with God) that is here utterly unsuitable; because the writer now enters on a new and important doctrinal topic, and an exhortation at the very outset especially regarding a subject not yet expressly spoken of would at this stage be out of place." The Revised Version retains "we have," as the alternative rendering, but assumes that "let us have" is the one justified by the best manuscript authority. This passage also affords room for an extended discussion of four cardinal points in our Christian faith: First, It opens up the whole question of justification, in what it consists, and the means by which it is to be secured. Second, It brings to our conception the relation of faith to the justification of believers. This is a profound theological problem, and is brought before us in an exhaustive discussion of this text. It calls our attention, further, to the nature of this peace, to which allusion has been already made. It also brings before our mind our Lord Jesus Christ as the cause by whom this peace is assured to man. Thus, for homiletical uses, the Revised Version opens to us aspects of our relation to God involving some of the fundamental problems of theology.

EXEGETICAL STUDY AND PREACHING.

I USE the word exegesis as synonymous with interpretation. The chief business of the intellectual world is to interpret. Whether it be in science or in art, in literature or in religion, the chief function of the

teacher is to interpret to others the things which he himself has learned. God alone is original in thought and production, and man's highest function is reached when he can interpret his word and his works. The scientific scholar is most profound when he can see and unfold the facts and powers of the material universe; the artist produces his best work when he can portray with all the skill of his art the beautiful which he finds in nature and in the human form; the religious scholar and teacher is such only when he is able to fathom the deep meanings of the Sacred Word. The preacher is an exegete, not an originator of truth. An original preacher in the sense of one who is presenting thought of his own creation is no preacher at all. The very word preacher is derived from a word which means to herald, or to make proclamation. His sole business is to act as a herald of that which God has revealed in his word.

Exegesis for the preacher is the crown of all other studies. There are studies perhaps which have their center in themselves, which may and should be pursued for their own sake. Such are studies which are specially adapted to promote mental discipline. These are too often lost sight of in this utilitarian age; for example, the old classic languages, Greek and Latin. They are in disgrace in some quarters at the present time, but as classical studies, long forgotten, were revived contemporaneously with the Reformation, showing a close relation between the two, so there will ever be a close relation between such studies and religion and conduct which must never be lost sight of. Such studies have been truly designated as the humanities.

Nevertheless, it remains true that all studies are for exegesis. They are designed to prepare for interpretation. This is specially true of studies which are connected with the Bible. We study Greek and Hebrew, the languages in which the Scriptures were originally written, in order that we may better comprehend the meaning of the Word. As no translation can give the full sense of the original, so we study these languages in order to enter deeper into the meaning. Hence Greek and Hebrew, archæology, text criticism, literature, and philosophy are all subordinate to exegesis and have their chief results in making clear the Sacred Word. I repeat then, the highest function of all our studies as ambassadors for Christ is to enable us to comprehend and expound God's holy word.

If it be objected that God's word should be so clear that each one should be able to get the full and exact meaning without such auxiliary studies, I answer, such does not appear to be the divine method. God seems to have ordained that men should seek in order to find truth in all departments of inquiry. Surely, in the material world, God has hidden truths and facts which have only been unfolded through the investigations of scholars all through the ages, and we anticipate as great progress in the future. So in our investigations of the word of God, the treasures we have already found are but the beginnings of

researches which shall as the ages go by more and more vindicate the ways of God to man.

The two qualities of a sermon antecedent to its delivery are the substance and the form. The thought is fundamental, for in all high art the idea molds the form. The great thought of Plato was that the idea is the substance of all things. The Brooklyn Bridge was first conceived in the mind of the engineer. First, there was the thing to be done, access by bridge between the two cities, then the manner in which it was to be done. This determined the form of the structure; after that, grace and beauty of outline entered into the plans. The first thought of a preacher should be substance, not form; *what* he shall say, and not *how* he shall say it. The latter is essential but not fundamental, and is entirely subordinate to the former. The substance of the sermon is to be found in the Bible. What a man preaches must either be in the Word or properly deduced from it. So that we may say that all the material which the preacher is to put into sermonic shape is to be found in the word of God itself. We are thus brought to the necessity of the study of exposition and exegesis for the Gospel minister. By exegetical study we mean the careful study of the word of God not in detached texts only, but in its general scope and bearing. It is to take a book of the Holy Scripture and go through it word by word, clause by clause, and sentence by sentence, until the train of thought, the object of the writer, and the full force of each statement becomes clearly apparent. The amount of study required in each case differs in different books. A plain historical book will require less study than the profounder doctrinal ones. The words of Dean Alford in his Introduction to the Epistle to the Ephesians are a fitting expression of the method of exegesis, as well as of its results: "Whereas the difficulties lie altogether beneath the surface; are not discernible by the cursory reader, who finds all very straightforward and simple. All on the surface is smooth and flows on unquestioned by the untheological reader; but when we begin to inquire why thought succeeds to thought, and one cumbrous parenthesis to another, depths under depths discover themselves, wonderful systems of parallel allusion, frequent and complicated underplots; every word, the more we search, approves itself as set in its exact logical place; we see every phrase contributing by its own similar organization and articulation to the carrying out of the organic whole. . . . The student of the Epistle to the Ephesians must not expect to go over his ground rapidly; must not be disappointed if the week's end finds him still on the same paragraph, or even on the same verse, weighing and judging, penetrating gradually by the power of the mind of the Spirit, through one outer surface after another, gathering in hand one and another ramifying thread, till at last he grasps the main cord whence they all diverged and where they all unite, and stands rejoicing in his prize, deeper rooted in the faith and with a firmer hold on the truth as it is in Christ." (*Prolegomena to Ephesians*, sec. v.)

ARCHÆOLOGY AND BIBLICAL RESEARCH.

DISCOVERIES IN SYRIA.

Professor Howard Crosby Butler, of Princeton, New Jersey, who, with four other gentlemen, made an extensive trip through portions of Central Syria, has written an elaborate account of this archæological expedition for the *American Journal of Archæology*, which contains much valuable information regarding the territory adjoining ancient Israel. The country beyond Jordan and northeast of Lebanon is full of interest, but owing to the hostility of the Bedouin tribes inhabiting it, has remained to a great extent a sealed book.

This land, which at one time was able to support a dense population, is now very barren, made so perhaps by the wholesale cutting down of trees. It is only occasionally that, in some protected, well-watered corner, a grassy plot is found which furnishes rich pasture for the flocks of the sparsely populated region. The Hauran itself is more fertile and more densely populated, but its inhabitants are very ferocious and almost always at war with the Turkish government. Hence the difficulty of thorough work by European or American archæologists. These American gentlemen, impressed with the results of de Vogüé's journey, forty years ago, and with scanty reports of more recent travelers, were encouraged in the hope of greater discoveries, and their efforts were amply rewarded, for they not only corroborated the work of their predecessors, but obtained a more scientific knowledge of the same, and obtained a large number of new facts. True, they had the advantage of all other former researches, but they accomplished much more and discovered many monuments not previously known to Europeans.

Professor Butler tells us that the American expedition had three principal objects in view, namely, the study of: 1. The topography of the country through which they passed. 2. The epigraphy and the history of those regions. 3. The archæological objects as far as could be learned from the character of the architecture, sculpture, and other monuments. The work was begun October, 1899, in the northern part of Central Syria, or, to be more specific, in the mountain ranges of Il-Á'la, Barisha, and Halakah. Many inscriptions were copied and photographs taken, not only of those monuments visited by de Vogüé, but also of new ones which he had failed to see, or at least to record, in his works. Indeed, no less than thirty new towns or villages are now mentioned for the first time. In all of these some new objects of interest were discovered. Inscriptions in eight different languages were found: Greek, Latin, Syriac, Hebrew, Palmyræan, Nabatæan, Safaïtic, and Kuzic, or old Arabic. One might expect that Semitic inscriptions would prevail in this Semitic territory; not so, however, for the large majority, or no

less than three hundred and eighty-six are Greek. They also found fifteen in Latin, and some in both Latin and Greek. The Latin inscriptions for the most part were on slabs connected with the tombs of Roman soldiers. The Greek inscriptions in general are of a religious character, and the largest number were carved over the entrances of churches, baptisteries, and tombs. They were also found over the doors of private buildings, and even stables. They are either passages from the Septuagint, apparently quoted from memory, or, sometimes, mottoes made up in scriptural terms. The fact that they were found on other than ecclesiastical structures proves that they were intended as charms to ward off evil spirits, and avert misfortunes of all kinds. Not a few Syrian inscriptions were brought to light, which is a matter for congratulation, inasmuch as there is a great dearth of Syrian epigraphical monuments. Many of the towns visited were absolutely uninhabited, and yet, marvelous to say, the buildings were in a wonderful state of preservation. The majority of these monuments were of Christian origin of from the second to the seventh century, with here and there some fine specimens of pagan architecture, as, for instance, some temples of elegant classic style. There was a remarkable absence of structures not only of the mediæval period, but also of such as might be expected in a land so completely subjugated by Islam.

All the towns discovered by this expedition had the ruins of from one to three Christian churches erected between 400 and 600 A. D., and all modeled on the Roman basilical plan. Mr. Butler, in speaking of one of these churches, says: "It is one of the best preserved examples in Syria —every stone is in place, only the wooden doors and roofs are wanting to make it a practical house of worship. It is of the ordinary basilical plan with two rows of columns supporting arches with apse and side chapels, and with long lines of clerestory windows, all intact, a typical example showing the scheme upon which all the ruined churches of this type in this region may be restored." The presence of these silent ruins bears eloquent testimony to the great power once exerted by the Christian Church in these remote Syrian hills, and, indeed, sad to say, they are now about the only things remaining. So completely has the Crescent supplanted the Cross, that scarcely a vestige of Christianity can be traced. According to Mr. Butler, these deserted cities of Syria furnish an illustration of the domestic architecture of the ancients nowhere else preserved, unless, perhaps, in the Pompeiian remains. But the ground plans which they exhibit are totally different from those in Pompeii. These Syrian houses show at a glance not only the style of architecture in general, but furnish us with all the variety of the domestic structures of the period, from the imposing villa of the wealthy down through the houses of the middle classes to those of the very poor. Some of these homes are so well preserved as to exhibit every detail, and a number of them are dated—the only dated houses of antiquity known, if Mr. Butler's opinion on this point is to be relied upon.

HAMMURABI.

ONE of the most interesting characters in the fascinating story of ancient Babylonia is Hammurabi, the son of Sin-muballit. This mighty ruler, according to some excellent authorities, was the real founder of the Babylonian empire, and deserves a place along with the Alexanders, Cæsars, and Napoleons of historic fame. It is not strange, therefore, that a large number of cuneiform tablets containing records of his long reign have been brought to light during the past few years; and doubtless many more will be unearthed as new mounds are opened in the ruined cities of his once vast and flourishing dominions. The tablets already brought to light have been deposited in the British Museum, the Ottoman Museum at Constantinople, and in the Louvre. Our archæological books, encyclopedias, magazines, and newspapers have often referred to the Hammurabi documents, and, in a more or less cursory way, have commented on their contents.

Now, however, after several years of study, Mr. L. W. King, of the British Museum, has published these documents and made known the results of his investigations in three small volumes, entitled *The Letters and Inscriptions of Hammurabi.* The first two of these volumes contain exact copies or facsimiles of the tablets, and the third has transliterations and translations of the same. What makes these letters of especial value to us is the fact that they form, perhaps, the very oldest collection of state papers so far recovered; for, according to the most competent Assyriologists, Hammurabi flourished not far from the beginning of the twenty-third century before our era. That he was a most powerful ruler is evident from all the history at hand. He fully believed in extending his vast domains and in improving the welfare of his subjects, for he built not only temples and cities, but also canals and huge granaries for the purpose of storing corn or grain so as to provide against famine and want in case of dearth or failure of crops. The letters give an account of continuous activity for forty-three years, though, according to the *Lists of the Kings*, he ruled no less than fifty-five years. These documents for the most part are dispatches sent by the monarch to petty kings and generals in various parts of his empire. One of these was Sin-iddinam, viceroy or general of Mortu. The word "Mortu" was perhaps a general designation for the westernmost portion of Hammurabi's empire, and probably was applied in particular to Syria and Palestine.

Mr. King calls attention to one important difference between these letters and the tablets found at Tel-el-Amarna. While the latter are wordy and repetitious, the former are characterized by abruptness and almost offensive curtness. This he accounts for by the fact that the Hammurabi letters are from a monarch to a subject. Being of such undoubted antiquity they are interesting to the Bible student as showing clearly, though written at the least calculation as early as the time of Abraham, or several centuries before the Exodus, a very high degree of civilization.

We incidentally learn that there were, even then, post roads, commercial highways, and navigable routes between the various cities of the realm and the camp or palaces of the king. There were also courts of justice, an elaborate code of laws, and a well-defined system of taxation carried on with perhaps as much justice, if not more, than to-day in the same places under Turkish rule.

The following is very suggestive, and gives us a side glance at lawyers and courts in gray antiquity. A prisoner was fined four hundred ounces of gold, but the fine was graciously remitted by order of the king. We might think that the prisoner was highly elated at this royal beneficence, but read, further on in the tablet, that they retained three hundred and ninety-eight for legal expenses and for servants' expected fees. That bribery is not a modern practice only, and that efforts were made even in those early times to bring offenders to justice for tampering with the public conscience is shown by the following, quoted in the *Athenæum:* "Unto Sin-iddinam say, Thus saith Hammurabi; Suman-la-ilu hath reported unto me, saying, Bribery hath taken place in Dur-gurgurri [the town of the metal workers], and the man who took the bribe and the witness who hath knowledge of these matters are here. In this wise hath he reported. Now this same Suman-la-ilu . . . I am dispatching unto thee. When thou shalt behold this tablet, thou shalt examine the matter, and, if bribery hath taken place, set a seal upon the money or whatsoever was offered as a bribe and cause it to be brought unto me. And the men who took the bribe and the witness who had knowledge of these matters, whom Suman-la-ilu will point out unto thee, shalt thou send to me."

The story of the capture of the Ark of the Covenant and its return to Judah by the terror-stricken Philistines is illustrated by a similar incident in the time of Hammurabi. One of his generals while at war with Elam conquered this people and plundered some of their temples. He sent some of the images as a trophy to his ruler. Hammurabi, "probably on account of some misfortune which his priest-prophets explained as due to the anger" of the captive goddesses, commands their return in the following words: "From Hammurabi to Sin-iddinam. The goddesses of Elam which are assigned to thee the troops under the command of Inukhsamar will bring to thee in safety. When they reach thee, with the troops that are in thy hand, destroy the people, and the goddesses to their dwelling let them bring in safety."

Most Assyriologists agree that Hammurabi is to be identified with the Amraphel of the fourteenth chapter of Genesis. This is the view held by Hammel, Sayce, Scheil, Pinches, and many others. Mr. King, however, has little or nothing to say on the subject in his last volume. Mr. Pinches goes further, for he thinks that he has discovered on a tablet of the same period the names of Arioch, Tidal, and Chedorlaomer. Unfortunately, however, the tablet in question is much mutilated and partly illegible.

MISSIONARY REVIEW.

MOVEMENT IN INDIA.

THE term "forward movement" does not accurately describe all that is taking place in India. In a restricted sense it may be accepted, inasmuch as all movement in India is a change from the stagnation of a thousand years. An eminent authority in India declares that among the educated classes in that land two contrary tendencies exist with which "Christian missions will have to reckon, and by which their success among these classes will in the future be greatly influenced." The first tendency is toward higher ethical standards and a more definite monotheism; the second is toward agnosticism and a lax system of morality. Both of these, he affirms, are products of Christianity. They are superinduced by Western Christianity and foreign contact, and are indicative of a transition stage. "Loftier ideas of God and loftier ideals of living are," the professor continues, "the priceless but often indirect result of the influence of Christian missions in India. This result is to be aimed at, to be welcomed, and to be reckoned at its full value, although it add nothing at present to the statistical reports of the number of baptisms or of admissions to the different churches. But the growth of agnosticism and irreligion should be recognized as the common enemy of Christianity."

While this is certainly true it may be affirmed that the growth of agnosticism and irreligion is "movement," and may indicate the primary loosening of the bonds of a traditional faith. The mind unmoored from ancestral faith may not swing to positive acceptance of some other formulated system of belief without resting for a time in non-faith; but such an experience will inevitably beget a spirit of unrest and disquietude and a desire for something more satisfying. Professor Ladd's declaration should be emphasized, that the criterion of success, "in a land where caste is supreme," is not the numerical registry of converts, but the power over the great system of Hinduism and the daily life of the people, which the Christian religion is exerting. The ratio of increase by birth of the Hindu population does not by any means imply an increase of Hinduism; indeed, despite the fact that there are more Hindus, it may be quite true that there is less Hinduism. The *Record of Work Among the Educated Classes, and of Current Hindu Thought*, by Mr. Slater, of Bangalore, contains the following letter from an educated Hindu:

"I have given the subject of social reform my very best thought and attention these twelve years. My conviction is that the liberal education of women and the consequent happiness of the home is possible only in the Christian community. It is Christianity that permits the

postponement of the marriage of girls. It is Christianity that allows widows to remarry. It is Christianity that allows fallen women a chance of reclaiming themselves from evil ways. It is Christianity that allows foreign travel. It is Christianity that teaches the dignity of labor. It is Christianity that allows you all facilities for getting rich, wise, and philanthropic. It is Christianity that gives free scope for women to receive complete education. It is Christianity that gives you salvation without laborious and multifarious ceremonies. If ever the Hindus are to rise in the scale of nations, it must be by Christianity and by Christianity only. Some of my Hindu brethren may say that agnosticism or atheism may produce these results; but I do not believe in that. Man cannot do without religion."

SOME AINU ILLUSTRATIONS OF MISSIONARY PERPLEXITIES.

PRIMITIVE races afford some grounds for study not found among those of more highly civilized heathen peoples. The Ainu of Japan are not wholly free from a mixture of Japanese, or even Chinese civilization, but there remain sufficient of the underlying original characteristics to interest us in the study of primitive human society, and likewise to suggest an investigation of what has been termed "the scientific use of the imagination."

The civilized man finds analogies which lead him to attribute to the aboriginal concept something of which it was entirely destitute. Even missionaries find these analogies useful as stepping-stones from lower to higher conditions; they moreover assist them in their endeavor to harmonize the universal thought processes of mankind.

An illustration of this overlaying process is found in the case of the Bear festival of the Ainus, said to be their highest religious concept. Here, for example, a writer starting with the theory that there is some germ of truth in every religion, finds the rudiments of the lofty spiritual norm of communion with God. The bear is sacrificed, slain, and eaten, that those who sacrificed it may have a carnal communication of the god to themselves. Now to liken this to the Roman Catholic doctrine of transubstantiation is scarcely to make a "scientific" use of the imagination, but a very poetic and liberal use of it. Suppose it turns out that this expresses no higher superstition than the not uncommon one among races of the lower level, that one takes on the qualities of the wolf, or fox, or other animal by eating of their flesh. A toastmaster in New York, introducing Dr. Martin, alluding to the fare he shared with others in the seige of Peking, said he had "fed on horsemeat till he had developed a five-hundred horse power on the platform." This pleasantry illustrates the tendency of the human mind to find similitudes, which in the ruder man become the base of superstitions. The "scientific" student of comparative religions is prone to see the rudiments of a higher catechism in these cases than is justified. The missionary, on the other hand, without assuming that this is a "germ" of truth, may enter this kindergarten, and

following the law of suggestion, may rightfully seek to attach a higher meaning to the superstitious naturalism, and it may with care prove a successful method of ingrafting on the lower form the higher, or even the highest truth. The foremost missionary of Japan says he has found this process efficient with many Ainus. He does not attempt to disguise the fact that the Bear festival is an "ugly insinuating growth by means of which Satan has been sapping the very life from the heart of the people for years untold." But it is a long way to change this doctrine of bestial assimilation to the most holy concept of the highest truth, that of communion with God.

Mr. Batchelor, the missionary, referred to above, emphasizes the danger of misconception of these ruder races, on many lines. His first impulse on observing the Ainu say "grace" before meals was to think this a rudimentary form of acknowledging God, but this was rudely shocked by finding that it was a form of rudimentary pantheism rather than of Christian gratitude. They were worshiping the food itself. At first he thought he had another grand truth to build on. But he renders the formula as he afterward learned it, thus: "O thou cereal deity, we worship thee. Thou hast grown very well this year and the flavor will be sweet. . . . O thou god: O thou divine cereal, do thou nourish the people. I now partake of thee. I worship thee, and give thee thanks." There is nothing in this "grace" more elevated than the Hindu worship of the plow before beginning the season's tilling.

The Ainu calls himself a sinner, but he has no possible perception of holiness. He speaks of separate acts as offenses against society, and has no perception of the relation of his acts to God or to a divine law. With him to say, "Be ye holy, for I am holy," would mean nothing but "Mind ye the taboos, for I mind the taboos."

There are persons who think of the difficulties of the missionary in conveying truth to philosophical Hindus or literary Chinamen, who fancy that the missionary to the "submerged" races has a simple task. A study of Mr. Batchelor's *The Ainus of Japan*, or the reading of the able paper he presented at the recent general conference of missionaries in Japan, will quickly disabuse them of this view.

WHAT TO DO WITH THE NATIVES OF SOUTH AFRICA.

THE two white races of South Africa will find a workable political assimilation in the near future. The problem of the Black *versus* White races is, however, one that will not be solved so readily. The reason for this is found primarily in the numerical disparity between the two races. The Blacks south of the Zambezi outnumber the Whites in the ratio of ten to one. Furthermore, they are far more prolific. During the first seventy years of the last century the Hottentots increased fivefold. Should the Bantu tribes be brought into better peace conditions by a dominant European government they would propagate still more rapidly.

As a possible offset to this, however, their decimation by the adoption of two of the white man's vices, firearms and rum, is a factor to be considered. Still, the ratio of numerical disparity is hardly likely to diminish. These Bantu tribes are dissimilar to the Afro-American of thirty years ago, in that they are trained to military solidarity under leaders who have developed on the line of the "survival of the fittest."

The "white man's burden" implies government stronger than tribal governments. It includes the imposition of a civilization of industry; and the taskmaster of the mines, the mills, and veldt farms must be the white man. The slave, or at least the serf, must be the Bantu, using the word Bantu in this connection as the generic term for Kaffirs, Bechuanas, and Fingoes. It should not be forgotten, however, that these native races have a wise political instinct and marked ability to present a united front against all aggressors. If it shall come to pass that their system of land tenure is violently disturbed; if they are to be taxed exorbitantly to defray the expenses of the Boer war; if their traditional usages are to be ruthlessly set aside by new parliamentary legislation, these things will engender strife and trouble a hundredfold more serious than the political suppression of the Boers has occasioned.

Besides these delicate phases of the situation the religious conditions must not be ignored. These Bantu tribes, as a whole, have resisted the Christianity which has been presented to them. Their superstitions obstruct and prevent assimilation. Christianity alone can save them, however, from being in the long run "civilized off the face of the earth." It has been demonstrated that every one of these tribes may be reached by the Gospel. Through the labors of the London Missionary Society, with headquarters at Johannesburg prior to the Boer war, the rite of baptism was administered to three hundred and forty-five thousand Africans, while five hundred thousand became adherents of the Christian faith. That these races have not rivaled the South Sea Islanders in their acceptance of the Christian religion is accounted for, in part, by the fact that the Dutch despise them, while in Zululand the English churches in numerous instances refuse to allow them to even enter their places of worship. Thus the natives of South Africa have been repelled from Christianity by the superciliousness and race prejudice of the Europeans. This preparation for the growth and intensification of race hatred, and social conflict by unjust treatment of the Blacks in Church and State, if persisted in, will entail a harvest of disaster and ruin compared with which the Sepoy mutiny in India and the Boxer uprising in China will pale into insignificance. Let the Christians of America and Europe, recognizing the fact that Christianity alone can accomplish the redemption of South Africa, address themselves to the task that confronts them. The crisis is imminent, the obligation pressing. The tide must be taken at its flood. The work of the American Baptists and the European Congregationalists carefully considered will afford ground for large hopefulness of the regeneration of the South African races, if the difficulties are promptly met.

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

Wilhelm Karl. He is a good specimen of a German pastor of scholarly tastes, and deserves mention here for the excellent work he has done in a couple of recent books on Paul and John, entitled respectively *Beiträge zum Verständniss der soteriologischen Erfahrungen und Speculationen des Apostels Paulus* (Contributions to the Understanding of the Experiences and Soteriological Speculations of the Apostle Paul) and *Johannische Studien: Der erste Johannesbrief* (Johannine Studies: The First Epistle of John). He strongly emphasizes the similarity, if not identity of the religious ideas of Paul and John, the principal points of which are the real indwelling of Christ and the Holy Spirit in the believer; that this divine indwelling produces in believers both ethical perfection and the recognition of the Messiahship of Jesus as well as religious ecstasy; and the doctrine that by this same divine indwelling eternal life is guaranteed. The emphasis of these phases of Johannine and Pauline teaching is particularly valuable in our day when they are so much in danger of being overlooked in the interest of mere literary analysis, or of the dogmatic position of the apostles. To Karl's mind the Christ is a living, present spiritual being. If the similarity or identity of the religious views of Paul and John were fully established, New Testament theology could take on a wider and freer range. It would then be no longer necessary to interpret Paul and John each in the light of himself, but the two could be interpreted in the light of one another. It can scarcely be doubted that this would be a great gain; for, while the ideas are the same the forms of expression are diverse as the point of view and way of approach are different. Thus we have the same thought developed in two different ways. There is still another distinct advantage arising from the recognition of the essential similarity of Paul's and John's religious teachings. When this fact is admitted we are no longer in doubt as to the early date of the Johannine writings, or rather of the early date of the origin of their contents. Much that is in John's gospel has been rejected as in advance of the earliest teachings of the apostles; but gradually it is coming to be seen that there is nothing essential in John's gospel which is not found in the writings of Paul, and in fact that Paul's theology, though so much earlier composed, is in some respects far more full of speculations than are the later writings of John. Karl makes much of the ecstatic element in primitive Christianity. Indeed, he overestimates it. For in John there is but little evidence of its presence, while Paul guards against it even to the point of seeming to forbid its manifestation. Still, even here we must commend rather than condemn Karl. For the tendency in our day is unquestionably in the direc-

tion of the entire expulsion of the mystical and emotional element from the religious life and contentment with the so-called rational forms of Christianity. It is right to be rational, but it is wholly unnecessary to check the feelings natural to genuine religious experience.

Ludwig Lemme. As would naturally be supposed, the theologians of Europe as those of America have their opinions concerning the endlessness of the punishment of the wicked, though it is not often that one of them takes up that theme for special study. In his *Endlosigkeit der Verdamniss und allgemeine Wiederbringung* (Everlasting Punishment and Universal Restoration), Gross-Lichterfelde-Berlin, E. Runge, 1900, Lemme gives us an interesting glimpse into this important phase of eschatology as it exists in Germany. Lemme does not believe that the doctrine of endless punishment is taught in the Scriptures, nor that it is demanded by the interests of the Christian faith. The Scriptures speak often of the punishment of the finally impenitent as "eternal," but the word translated eternal or everlasting does not signify endless, rather does it signify that which does not belong to this present material world, and positively that which belongs to the transcendental world beyond the grave. Besides, the Scriptures employ highly figurative language in relation to this subject, and upon such language no dogma can be founded. But while Lemme is sure that the truth is not founded in the doctrine of endless punishment he is equally sure that the doctrine of universal restoration is false. It has no foundation in the Scriptures; on the other hand, many clear passages of Scripture contradict and exclude it. "The endlessness of punishment in hell is not a divinely revealed mystery, but an invention of dogmatic theology in the course of its historical development. The doctrine of restoration seeks a solution; and this is its one merit that it points out the difficulties of the other position and invites us to seek a true solution. But the doctrine itself is destructive of Christianity, and is therefore on a level with modern rationalistic attempts to resolve the peculiarities and absolutives of Christianity into a natural process of religious history. As a rule it is observed that those who believe in the doctrine of restoration lose the earnestness and firmness of Christianity." This is probably a just criticism of restorationism; but he is in error when he attributes to adherents of that doctrine the idea that the wicked, regardless of the depth of their depravity, and in spite of their will, are to be saved. What they really hold is that in the world to come they will still have opportunity of repentance and faith, and that some time they will choose, not merely to escape punishment, but to follow the ways of righteousness. As a third alternative Lemme holds that the finally impenitent will be annihilated; and this he holds on the basis of certain Scripture passages which he interprets to mean that the dualism between wickedness and righteousness is sometime to end. This could

not be if the wicked lived on forever in endless torment, and, since he rejects restorationism, the only thing left is annihilation. But there is less scriptural basis for annihilation than for endless punishment.

RECENT THEOLOGICAL LITERATURE.

Das Haus und Grab der heiligen Jungfrau Maria (The Residence and Burial Place of the Holy Virgin Mary). By Joseph Nirschl. Mainz, F. Kirchheim, 1900. Few Protestants, probably, have ever seriously considered the question as to the place where the Virgin Mary spent her last days and was finally buried. This is in part due to the fact that to the Protestant mind such questions are unprofitable in themselves, in part because it is clear that we have no authentic information relative to it, and in part because the Virgin Mary is not an object of Protestant worship. To Roman Catholics, however, who are given to Mariolatry, there is an incentive to such an inquiry; and besides the Romanist tendency to elevate unimportant matters to the level of essentials, the Romanist believes in means of obtaining knowledge which, to Protestants, appear worthless. Hence it is not to be wondered at that Romanists are willing to devote much time and energy to the determination of questions which Protestants regard with comparative indifference. Among Roman Catholics there are two principal opinions as to the final residence and last resting place of the Virgin. According to one of these Mary went with the apostle John to Ephesus, where she died and was buried. Anna Katherine Emmerich, a sister of the Augustinian Order at Dülmen, near Düsseldorf, some time prior to 1824, had visions according to which Mary did not live and die in Ephesus, nor was she buried in the Church of Mary in Ephesus, but on a mountain some three hours south of Ephesus. The correctness of these visions was supposed to be confirmed in 1881 by a French priest by the name of Jean Gouyet, who discovered a locality corresponding to the description given by the nun, and again in 1891, when a great expedition organized for the purpose of investigating the subject, confirmed the discoveries of Gouyet. The Ephesian theory, together with its modification mentioned above, is opposed by that which makes Mary die in her own house in Jerusalem. According to this very widely accepted view she was buried by the apostles in Gethsemane, from whence her body was carried to heaven after three days. This tradition is based upon an apocryphal document on the *Dormitio* or the *Transitis beatae Mariae Virginis*. Nirschl defended this tradition in 1896, and was about to do the same again in 1898 when Emperor William II, during his visit to Palestine, gave the piece of ground on Mount Zion which bears the name *Dormitio beatae Mariae Virginis* to the German Society of the Holy Land. According to Nirschl the gift of the emperor and the apostolic letter of acceptance of Pope Leo XIII settled the controversy in favor of Zion and Gethsemane; and it is the task of the investigator to justify this deed, to show that Ephe-

sus cannot rightfully claim to be the residence or the burial place of the Virgin, that her house stood on Mount Zion and that her grave was in Gethsemane. To the Protestant it appears that Ephesus is favored by the visions of the nun and Jerusalem by the word of the pope—that is all.

Das Alte Testament für das christliche Haus ausgewählt und übersetzt (Selections from the Old Testament Translated for Home Use). By Richard Pfeiffer. Erlangen, K. Pfeiffer, 1901. The author has made these selections from the Old Testament, and translated them, under the impression that the Bible is not read as much as it ought to be among the Germans, and in the hope that his work will contribute to a renewal of interest in the old book, especially in view of the fact that he has constantly kept in mind the assured results of modern biblical investigation. He has omitted some portions of Leviticus and Deuteronomy, especially such as take the form of special legislation, for example, concerning leprosy; also the books of the Chronicles and Esther and all those Psalms which shock our Christian feeling by the expression of the desire for revenge and the like. But eighty-seven Psalms are included in the book, and they are classified as Psalms of instruction, prophecy, prayer, repentance, comfort, thanksgiving, and praise. The proverbs which are retained are also classified. Ecclesiastes is given almost in full. The Song of Solomon the author regards as having no connection with the thought of the relation of the divine to the human; but as describing solely the relation of man and woman. But since this purely human relation is treated with such sacred earnestness and exalts love by describing it as strong as death and as a flame from God, he thinks the principal portions of the conversations of the lovers should be retained. The purpose of the author has been to give only such portions of the Old Testament as minister directly to the knowledge of God and his will concerning us and his dealings with his people. Whether he has succeeded or will succeed in making a Bible-book more attractive than the Bible itself it is impossible to determine. He gives no interpretations except such as serve to render allusions to obscure customs clear, and wisely refrains from any but the briefest possible comments. There can be no question but that the Bible is to-day a neglected book even in the homes of Christians. It is at the same time true that the Bible never was so widely and profoundly studied as at present. Unfortunately the use of the Bible has been largely relegated to the Sunday school simply because the Sunday school has undertaken to teach it systematically. But the vast majority of the children and youth in the Sunday schools do not even so much as read over the portions of Scripture assigned for the coming Sunday's lesson. The interest is not in the Bible but in the school. Thus the Sunday school is the innocent occasion for the neglect of the Bible. The more conscientious Sunday school

teachers, and Bible scholars generally are, of course, diligent students of the Word of God. It is to be hoped that such books as this by Pfeiffer, and others, intended to restore waning interest, will aid in overcoming the influences which in recent years have combined to drive the Bible from our schools and our homes.

RELIGIOUS AND EDUCATIONAL.

The Religious Situation in Belgium. The movement away from Rome which is progressing so powerfully in Austria and parts of France is felt in Belgium also, though in less degree. The press has lately shown, in some quarters, a distinct sympathy with Protestantism. Nevertheless, the anticlerical leaders are opposed rather to all forms of religion than to Romanism alone, and this will have a tendency to hinder much positive advantage to the Protestant cause. The Belgium freethinkers even go so far as to deny that there ever was such a person as Jesus Christ, thereby stamping themselves as either extremely ignorant or else as willing to falsify the facts of history for their purposes. Meantime Protestantism gains slowly, though showing many signs of increasing activity and hold upon the masses of the people. Still the tendency away from Rome is stronger than that toward Protestantism. Rome is hated for her constant interference with the rights of the people, especially in the schools, where the priests, since 1895, have had the right of inspection and religious instruction. So general is the dislike of this privilege in Brussels that sixty-five per cent of the parents have exercised their legal right of excusing their children from priestly instruction. Doubtless many more are opposed to these privileges of the priests who still tolerate their exercise.

Some Roman Catholic Statistics. *La Gerarchia Cattolica* recently published some interesting facts relative to the Roman hierarchy, showing that it consists of 1,225 members, 56 of whom are cardinals, 11 patriarchs, 725 real archbishops and bishops who observe the Roman ritual, 49 who observe the oriental ritual, 374 titular archbishops, and 10 prelates without dioceses. The *Kölnische Volkszeitung* of February 5, 1901, gives the whole number of Roman Catholics in Europe, including Tunis and Algiers, as 180,017,283, divided into 118 archbishoprics and 518 bishoprics. There are 248,199 secular and regular priests, 6,050 institutions of male orders and congregations (not counting Spain, Portugal, Belgium, and Russia) with 21,689 priests (not counting France, Spain, Portugal, Belgium, Russia, and the Balkan peninsula) and 146,507 members. There are also 25,043 institutions of female orders and congregations (exclusive of Spain, Portugal, Belgium, and Russia) with 317,206 members (exclusive of those in Portugal, Belgium, and Switzerland). It will be seen that, large as these figures are, some of them are incomplete.

SUMMARY OF THE REVIEWS AND MAGAZINES.

PROFESSOR WOODROW WILSON, who shares with John Fiske the labor and honor of rewriting our early national history, continues "Colonies and Nation, A Short History of the People of the United States," in the June number of *Harper's Monthly Magazine.* On the first page of Part VI is the portrait of John Wesley, to whose stay in Georgia a brief reference is made farther on. It is shown that the settling of Georgia was part of the English endeavor to prevent the New World from being appropriated and controlled by the French and Spanish. The settlement was located on the southern coast between Carolina and the Florida settlements, as a barrier and a menace to both French and Spanish. This colony, sanctioned and aided by King and Parliament, had the advantage of the leadership of James Oglethorpe, a soldier, a high-bred gentleman, and a decisive man of action. The high quality of this colony, which settled in the winter of 1772–73 on Yamacraw Bluff within the broad stream of the Savannah, is described by Professor Wilson, and the Puritanic spirit of the people is manifest in laws which prohibited the bringing of liquor into the settlement and forbade negro slavery. In fact, a part of Oglethorpe's purpose in choosing this location on the coast was to close the Carolina border to the passage of slaves. After speaking of Oglethorpe as a born ruler of men, whose presence insured respect for law and obedience to a somewhat military government, Professor Wilson writes: "Oglethorpe had not chosen very wisely, however, when he brought Charles and John Wesley out as his spiritual advisers and the pastors of his colony. They were men as inapt at yielding and as strenuous at following their own way of action as he was. They stayed but three or four uneasy years in America, and then returned to do their great work of setting up a new dissenting Church in England. George Whitefield followed them (1738) in their missionary labors under Oglethorpe, and preached there for a little acceptably enough; but he, too, was very soon back in England again. The very year Oglethorpe brought Charles Wesley to Georgia (1734) a great wave of religious feeling swept over New England again—not sober, self-contained, deep-currented, like the steady fervor of the old days, but passionate, full of deep excitement, agitated, too like a frenzy. Enthusiasts who saw it rise and run its course were wont to speak of it afterward as 'The Great Awakening,' but the graver sort were deeply disturbed by it. It did not spend its force till quite fifteen years had come and gone. Mr. Whitefield returned to America in 1739, to add to it the impulse of his impassioned preaching—going once more to Georgia also. Again and again he came upon the same errand, stirring many a colony with his sin-

gular eloquence; but Georgia was busy with other things and heeded him less than the rest."

In *The North American Review* (New York) for June is a valuable paper by Dr. Washington Gladden, on "The Outlook for Christianity," which inquires whether our religion gives promise of retaining its hold upon the human race and extending its influence over the thought and life of men. The article furnishes figures showing Christianity's expansion as a world power, in contradiction of the alleged decadence of the Christian religion which Christians have heard asserted from the days of Celsus down to Bolingbroke and Diderot and Voltaire and the deniers of to-day. "For the early Christian periods we have only estimates; but, approximately, there were in the world, at the end of the first century, about five millions of Christians; at the end of the tenth century, ten millions; at the end of the fifteenth, one hundred millions; at the end of the eighteenth, two hundred millions; at the end of the nineteenth, five hundred millions. The last century has added to the adherents of Christianity almost three times as many as were added during the first fifteen centuries. The rate of progress now is far more rapid than at any other period during the Christian era. The growth of the world's population is estimated thus: Whereas, in 1786 the dwellers on this planet numbered 954,000,000, in 1886 they were 1,483,000,000, an increase of fifty-four per cent. But the number of Christians increased during the same period more than one hundred per cent. The political strength of Christendom is not, however, represented by these figures. In 1786 a little more than one third of the people of the world were under the government of Christian nations, and a little less than two thirds were under non-Christian nations; in 1886 fifty-five per cent of the larger population were under Christian rule, and only forty-five per cent under non-Christian. The geographers put it this way: In 1600 the inhabited surface of the earth measured about 43,798,600 square miles; of these, Christians occupied about 3,480,900, and non-Christians 40,317,700. In 1894 the number of square miles inhabited is reckoned at 53,401,400, of which Christians are holding 45,619,100 and non-Christians 8,782,300. Nearly 500,000,000, or more than a third of the world's population, now bear the Christian name, and accept, in some more or less intelligent way, Christian theories and ideals. These facts do not indicate that Christianity is disappearing from the face of the earth, but rather, so far as they go, give reason for believing that it will take full possession of the earth at no distant day." A hopeful token for the future of Christianity is in a theological progress due to a purified ethical judgment. "The old theology emphasized the sovereignty of God in such a way as to make it appear that what was central in him was will—his determination to have his own way. 'His mere good pleasure' was the decisive element in his action. This theology was the apotheosis of will. The later conceptions emphasize the righteousness

of God more than his power. The assumption, nowadays, always is that of Abraham—that the Judge of all the earth will do right—will do what will commend itself as right to the unperverted moral sense of his children. Theology has been ethicized; that is the sum of it. To-day it is a moral science; one hundred years ago it was not. This is a tremendous change; none more revolutionary has taken place in any of the sciences. To be rid of theories which required the damnation of nonelect infants and of all the heathen; which imputed the guilt of our progenitors to their offspring; and which proclaimed an eternal kingdom of darkness, ruled by an evil potentate, whose ubiquity was little short of omnipresence, whose resources pressed hard upon omnipotence, and whose access to human souls implied omniscience—is a great deliverance. That these horrible doctrines are obsolete is manifest from the fact that the great Scotch Presbyterian Churches have explained them away, and that their American brethren are making haste to free themselves from the same." The Church's growing purpose and increased equipment for work is noticed: "The Church of to-day is a far more efficient instrument for promoting the kingdom of God than was the Church of a century ago. At that date the Sunday school was just beginning; the Church did little but to hold two services on Sunday, and sometimes a week-night service. In fact the Church did nothing at all; all the religious work was done by the minister. The idea that the Church is a working body, organized for the service of the community, had hardly entered the mind of minister or members. And the larger work, outside of its immediate fold, was not contemplated. In 1800 there was no Foreign Missionary Society in existence on this continent, and no Bible Society; a few feeble Home Missionary Societies had just been formed. There was no religious newspaper in the world. The vast outreaching work of Christian education and Christian publication was scarcely dreamed of by the Churches. Such efficient arms of service as Young Men's and Young Women's Christian Associations, Epworth Leagues, Christian Endeavor Societies, and the Salvation Army are of recent origin." Another hopeful suggestion offered is as follows: "The doctrine of the divine immanence, when once its deeper implications are understood, must have important results in Christian experience. The God in whom we live and move and have our being will not need to be certified by documents, symbolized by sacraments, or demonstrated by logic; our knowledge of him will be immediate and certain. If he is, indeed, the Life of all life; if he is 'more present to all things he made than anything unto itself can be;' if he is 'closer to us than breathing, nearer than hands and feet;' if he is really 'working in us to will and to do of his good pleasure;' then life possesses a sacredness and a significance which few have yet conceived. This truth glorifies the whole of life, and if the Christian pulpit can but grasp it and realize it, we shall have such a revival of religion as the world has never seen."

The Presbyterian Quarterly (Charlotte, N. C.) is the most resolute and thoroughgoing champion of uncompromising Calvinism that comes to our notice. Its vigor and positiveness are refreshing. It is edited with strong feeling as well as with intellectual definiteness. For these qualities the issue for January, 1901, was notable. The first article, "Three Maligned Theologians," defends John Calvin, Dr. William Twisse (prolocutor of the Westminster Assembly), and Jonathan Edwards against the censures of Dr. Henry Van Dyke and others. Another article of similar defensive purpose is "The Hard Doctrines," by Dr. James R. Howerton, who says: "Atheism and Calvinism are like two great armies between whose lines there can be no neutrality. Sooner or later all must betake themselves for refuge to one or the other and abide the issue of the battle. Calvinism may be compared to the citadel within the walls. When all other systems have surrendered to the batteries of atheism, to these impregnable walls the defenders of the faith may betake themselves and defy the assaults of unbelief." How experts differ may be seen by putting alongside this opinion the recently published statement of Dr. George A. Gordon, Pastor of Old South Church, Boston: "Calvinism has had much to do with the production of unbelief. For the race as a whole, and for the thinker who judges schemes of thought from their bearing upon the interests of mankind, there is indeed little to choose between Calvinism and atheism. The soul of man has had a sad time under all forms of that nightmare. It has become incredible either as an interpretation of the Gospel or as an exposition of theism. To Melanchthon Calvinism appeared as a revival of Stoicism. With this penetrating insight before them the praises that learned historians have bestowed upon Calvinism are inexplicable. Calvinism has done some good; it has asserted the priority of God, but the kind of priority asserted, and the incompetence of man to pass judgment upon it, have been an incalculable damage to the conscience of Christendom. Against the protests of the moral reason it has elaborated systems of opinion, trusting for victory over its invincible enemy to bad exegesis of Scripture, poor views of history, and the inequalities of human life on earth." This vigorous number of *The Presbyterian Quarterly* ends with an editorial, entitled "The Calvinistic Century," which claims that the old theology is to be the theology of the twentieth century, and that "the triumph of Calvinism in the century that has dawned upon us is as certain as anything future can be. The blue banner waves over the front rank and Calvinism goes westward with the course of empire. . . . It is to be the real force in the establishment of Christ's kingdom in the near future." To us, on the contrary, nothing seems clearer than that the old (Calvinistic) theology has already gone. Its most interested and spirited foes are of its own household who for their own relief are bound to be rid of it altogether. The Arminian forces feel now a friendly but rather languid interest in what is going on because, as they see it, their battle is over and their victory won. The editorial

just referred to says that "the Methodist Church is the only conspicuous example of aggressive Arminianism in history," and that "it was the truth of its evangelism that caused its triumphs." This is high but merited praise, and puts the credit of the overthrow of the old Calvinistic theology where it belongs. The statement is correct also as to the triumphant truth of Methodist evangelism, which was a new evangelism of free grace and dying love, offered, not to an elect few, but to all mankind in the name of Him who "tasted death for every man." The most vehement and insistent repudiations of traditional Calvinism heard or seen in these years come from non-Methodist pens and pulpits—from such men as Dr. Behrends, Dr. Parkhurst, Dr. Van Dyke, Dr. Hillis, and others equally eminent whom we could name with certainty. Dr. Gray, the brilliant veteran editor of *The Interior* (Presbyterian), of Chicago, recently wrote: "We notice that the editor of this paper is roundly denounced as an Arminian. Well, that is a gentle impeachment. We always have a good time with the Methodists, and hope to have forever. We take delight in going around to them, from time to time, to get a good 'warming up.' One needs to 'take something' spiritually to brace his faith in God and in man while he is dealing with hyper-Calvinists." Dr. Gordon, of Boston, says that the Arminian and Wesleyan protests against Calvinism have prevailed because they were primarily protests of life; noting also that the plea which life makes for itself has large utterance in Browning, and that Louis Stevenson's religion is tradition purified by life and attested by life. Dr. Henry A. Stimson writes that Calvinism without doubt overemphasized the sovereignty of God, and the type of character it produced was strenuous and hard. It was a stern system and made stern men. "But its theology was incomplete, and there has been the inevitable reaction. We have now been living for some time under the influence of a theology which has delighted to call itself Christocentric. It has violently repudiated not only the extreme doctrines of Calvinism, but also the conception of sovereignty as central in a theological system, and has substituted for this love. . . . The close of the nineteenth century would give less evidence of the oncoming of the kingdom of Christ, and would show far less of cheerfulness and of courage, if it were not for this Gospel which makes so much of the divine love." We do not dispute the statement of James Russell Lowell that "Calvinism has produced some of the noblest characters the world has ever seen, the very fiber and substance of which enduring commonwealths are made." Rufus Choate once said: "I ascribe to that five years in Geneva, when many flocked to be taught by John Calvin, an influence which has changed the history of the world; I seem to myself to trace to it the great civil war of England, the republican constitution framed in the cabin of the Mayflower, the divinity of Jonathan Edwards, the battle of Bunker Hill, the Independence of America." Renan declared that "Calvin is but the shadow cast by St. Paul."

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Principles of Religious Education. The Christian Knowledge Course of Lectures on the Principles of Religious Instruction. 12mo, pp. 292. New York: Longmans, Green & Co. Price, cloth, $1.25.

The object of these lectures is the improvement of Sunday schools. Each of the ten is by a specialist who treats the subject from his own point of view, but all converge upon the one object. Bishop Potter correctly remarks that the withdrawal of all religious instruction from the public schools lifts the Sunday school into preeminent importance, and lays upon the Church the urgent duty of recognizing its responsibilities and improving its opportunities as a teacher of the young. To the discussion of this great subject a wide range of experience and matter is here made tributary. The lecturers are Professor Nicholas Murray Butler, Bishop Doane of Albany, Professor Charles DeGarmo, Dean Hodges of Cambridge, Rev. Pascal Harrower, Dr. W. L. Hervey, President G. Stanley Hall, Professor F. M. McMurry, Professor Charles F. Kent, and Professor R. G. Moulton. Their subjects are "Religious Instruction and its Relation to Education," "The Educational Work of the Christian Church," "Religious Instruction in England, France, Germany, and the United States," "The Content of Religious Instruction," "The Sunday School and its Course of Study," "The Preparation of the Sunday School Teacher," "The Religious Content of the Child Mind," "The Use of Biography in Religious Instruction," "The Use of Geography in Religious Instruction," and "The Study of the Bible as Literature." Ministers, intelligent Sunday school workers, and church officers may get hints from these lectures which from many points of view are enlightening and suggestive, and are, as a whole, not unworthy of the momentous subject which they treat. Concerning the universal essentialness of religion to the nature and life of man, that wise scientific authority, Dr. Daniel G. Brinton, is quoted: "The religiosity of man is a part of his psychical being. In the nature and laws of the human mind, in its intellect, sympathies, emotions, and passions, lie the wellsprings of all religions, modern or ancient, Christian or heathen. To these we must refer, by these we must explain, whatever errors, falsehood, bigotry, or cruelty have stained man's creeds or cults; to them we must credit whatever truth, beauty, piety, and love have glorified and hallowed his long search for the perfect and the eternal. The fact is that there has not been a single tribe, no matter how rude, known in history or visited by travelers, which has been shown to be destitute of religion under some form." Religious training is therefore an integral part of human education, and the Sunday school is a necessary part of the whole educational machinery of our time. To improve and perfect the Sunday school is the aim of some of the wisest,

noblest, and best educated men and women in the Church, who dedicate time, labor, and money to this grand object through a lifetime. No communion has more of such men and women than the Methodist, and the number of well-organized schools increases among us continually. The model Sunday schools like that at Wilkesbarre, Pa. (superintended for thirty years by Mr. George S. Bennett), have been widely patterned after. The impulse to this widespread improvement must be credited in large degree to John Heyl Vincent, "whose name," says a Protestant Episcopal writer in the book before us, "commands the reverence of all who would serve the childhood of the Church." A Methodist Sunday school within rifle shot of where these words are written is so perfectly organized for the nurture and religious education of the young that it begins with a "Cradle Roll" which contains a list of all infants over whom it can keep watch, with some one made responsible for watching them and seeing that when old enough they are entered in the Primary Department (or Infant Class), and then passed on and up by examination from grade to grade until in the course of years they reach the Normal Department, where they are trained to be Sunday school teachers. The multiplication of such schools is the directest and surest way to solve many of the church problems over which pastors and officials are groaning. Multiply all over the Church Sunday schools like our best organized and best managed ones, and use in them our own literature (which is unsurpassed), and in a few years you will have well-trained teachers in place of the incompetent, you will have congregations with plenty of men in them, you will have the pews full of men and women grounded from infancy in the Truth, with minds and hearts in intelligent sympathy with the wide-branching work of the Church, and well-established habits of giving to the furtherance of Christ's great enterprise of world salvation. Only a blind or stupid Church can fail to see that nothing pays like a well-organized, well-managed Sunday school. In that work the Church influences human life at its root and fountain. One of the writers in this book is Bishop Doane of Albany, who says truly that philosophy, science, historical or literary criticism have not displaced or disparaged any of the great essentials of our Christian faith; they are here undiscredited, to be transmitted by us to our children, who, on their side, are entitled to receive those truths by intelligible and persuasive presentation. "The great verities of the Christian faith, dreamed of from the first ages of man's conscious thought, and brought to light by the teaching of Jesus Christ, are facts that center in and gather about, and grow out of the one great Fact and the one great Personality of human history, namely, the Incarnate Son of God. They are not in opposition to, or in antagonism with, any achievement of science, any attainment of reason, any conclusion of philosophy. They are in the upper air, the higher realm of belief. They are to-day, as they have been all through the centuries, the consolation and the inspiration of the human

race." Bishop Doane refers with characteristic vigor to the queer notion of "that curious creation, W. H. Mallock, who poses and poises on a seesaw of sophisms between apparent agnosticism and concealed Roman Catholicism," the notion that "the security of the Bible depends now upon the Church of Rome, which locked it away from the people in an unknown tongue for ages, and which fills her lectionary, not with Holy Scripture, but with legends of her innumerable and often questionable saints." The bishop thinks the idea of an undogmatic religion is as absurd as the idea of an invertebrate mammal, a man without a backbone; and that one of the most pitiful and painful features of modern religionism is the column in Saturday newspapers giving the subjects of so-called sermons for the next day. Dean Hodges of Cambridge thinks that after teaching the Lord's Prayer, the Ten Commandments, the Apostles' Creed, with hymns and Golden Text, the best material for awakening interest and stirring the imagination in the younger children is found in the Bible stories. Take the story of Gideon and the battle of lamps and trumpets, for example; the children will stand as breathless spectators of that strange, splendid fight. "They will look out through the dark and see the dim outlines of the tents of the Midianites. They will watch the men of Gideon as they hide behind the trees to light their lanterns. They will see them creeping silently over toward the sleeping camp, every man a sharp sword in his belt, in his left hand a lantern hidden in a pitcher, in his right a trumpet. Suddenly the word is given, crash go three hundred stout trumpets against three hundred breaking pitchers, and the lights shine out, and the trumpets sound a mighty blast, and every brave Israelite shouts with all his might, 'The sword of the Lord, and of Gideon!' And then the wild panic, and the flight, with Gideon hot after them." For captivating and instructing even the younger children, the Bible is full of stories as available as this, and as capable of vivid rendering in language level to their understanding. The teacher should see that the story is made to convey the right lesson. One day a class had the story of how Abraham delivered Lot from the four kings. A boy, being asked to tell what Abraham did, answered slowly, "He helped Lot in his time of need." "Well, what do we learn from that?" asked the teacher. And the boy, after much cogitation, answered, "That my neighbors ought to help me in my time of need." At this point in our notice the following sentences from the Talmud meet our eyes: "The world is only saved by the breath of school children;" "Jerusalem was destroyed because the instruction of the young was neglected;" "He who instructs a child is as if he created it;" "To what may he be compared who teaches a child? To one who writes on clean paper. To what may he be compared who teaches an old man? To one who writes on blotted paper." The last of these ten lectures is by Professor R. G. Moulton, on "The Literary Study of the Bible," and shows the wondrous matchlessness of the masterpieces contained in Holy Scripture. The Book of Deuteron-

omy is the oldest, grandest oratory. Its title might be "Deuteronomy; or, The Orations and Songs of Moses." Considered simply as oratory there is nothing in Greek or English to surpass it. It is oratory growing gradually into drama, for it is a series of orations, presenting one of the most terribly pathetic of all situations. This book, neglected by the ordinary Christian, fought over by the historical critics, is truly called one of the masterpieces of language, magnificent oratory mounting to sublime dramatic climax. A masterpiece among the lyrics of Scripture is Deborah's Song. It appears in the plain prose form in the fifth chapter of Judges. But presented in its true literary form it is an antiphonal chorus—the chorus of women being led by Deborah, and the chorus of men by Barak, these choruses answering one another and then uniting. "Now these choruses clash with one another, then they unite in an apostrophe to Heaven. The chorus of men describe the miserable condition of Israel, and the chorus of women break in with 'I, Deborah, arose, a mother in Israel.' The chorus of men appeal to the men that ride upon white asses and sit in judgment, and the chorus of women cry to the assemblies of women in the places of drawing water. Then you have the gathering of the tribes. You have the chorus representing the tribes that came to the battle, and those that refused, and those that changed their minds. The men sing, 'By the waters of Reuben there were great resolves.' The women sarcastically reply, 'Why, then, staid ye by the sheepfolds, to hear the pipings for the flocks?' And the men answer, 'By the water courses of Reuben there were great searchings of heart.' The men describe the kings coming to fight; the women chime in, 'The stars in their courses fought against Sisera.' The men shout, 'Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord.' The men describe the strange ending of Sisera—how Jael, the wife of Heber the Kenite, received him:

> She put her hand to the nail,
> Her right hand to the workmen's hammer;
> And with the hammer she smote Sisera, she smote through his head,
> Yea, she struck and pierced through his temples.
> At her feet he bowed, he fell, he lay:
> At her feet he bowed, he fell:
> Where he bowed, there he fell down dead.

The women, with delicate imagery, picture the mother of Sisera looking through the lattice, and saying: 'Why is his chariot so long in coming? Why tarry the wheels of his chariot?' They represent the mother and her wise ladies questioning among themselves, while waiting for the spoil. And then all together join in the final cry to Heaven, 'So perish all thine enemies; but let those that love the Lord rejoice as the sun when he goeth forth in his might.'" Professor Moulton urges that the bringing out in their true literary form of the grand masterpieces of Scripture may be used to interest the older classes in the Sunday school and to make the Bible vivid and impressive.

With Christ at Sea. A Personal Record of Religious Experiences on Shipboard for Fifteen Years. By FRANK T. BULLEN, Author of *The Cruise of the Cachalot, Men of the Merchant Service, Idylls of the Sea, Log of a Sea Waif*, etc. 12mo, pp. 325. New York: Frederick A. Stokes Company. Price, cloth, $1.50.

Some difference would seem to be indicated in the several communities by the fact that the book most called for during last April at the public libraries in Brooklyn and New York, in Worcester and Springfield, Mass., and in Bridgeport, Conn., was *The Life and Letters of Phillips Brooks;* in Salt Lake City, Utah, and in Minneapolis and St. Paul, Minn., it was *The Life and Letters of Thomas Henry Huxley;* in Kansas City, Mo., and in San Francisco and Los Angeles, Cal., it was Haeckel's *The Riddle of the Universe;* in Chicago it was Mark Twain's works; while in Toronto, Canada, in striking contrast, it was the book now before us, Bullen's *With Christ at Sea.* The large demand for this last book would seem to certify the prevalently religious taste of the intelligent classes in Toronto, and also to indicate that the book we are now noticing has value and attractiveness. The library reports as a whole indicate that the ministers of the West have a harder fight in their efforts to spiritualize human life and to dislodge materialism, skepticism, secularism, and lawless thinking from the minds of men. "Admiration for his common sense Christianity" causes Mr. Bullen's book to be dedicated to the Marquis of Northampton. Our times are flooded with a deluge of religious fiction, much of it wishy-washy, confusing, unsettling, or otherwise pernicious. Here is a writer who tries to give a plain, real picture of religious life at sea, an autobiographic narrative of his own experiences, without posing, insincerity, or striving for sensational effect. Viewed from any standpoint it is a most interesting human document. It has been called "The Pilgrim's Progress Afloat," and is little less vivid and picturesque than Bunyan's immortal story. The author first went to sea, a friendless boy, so small and puny that the mate's wife, seeing the ship sail, pitied the little fellow, and, as she went ashore, stooped and kissed him, saying, "God bless ye, ma puir chiel." The boy grew up among wild, rough, brutal sailors, men of all nationalities, and the forecastle, with its hideous blasphemies, its obscenity, its cruelty, its stenches, its indescribable squalor, was his school. But one night, in a warehouse at Port Chalmers in New Zealand, the sailor lad of twenty got hold of something, or something got hold of him, that made a new being of him, ennobled the desires of his heart, and purified his after life. The reality of this experience is tolerably well proven by the fact that amid ridicule and insult from his shipmates the lad was not afraid nor ashamed to declare himself a friend of Jesus Christ and a believer in the efficacy of prayer. The boy who dares to make a profession of religion in the dirty and hostile hell of such a forecastle, and who patiently endures the persecution which thenceforth pursues him, is probably a Christian in very truth. And here is the story of his battle for his soul, simply and honestly told, with its defeats as well as its victories; and stories also of the struggles of other fine natures, like "Jem," the huge Norwegian, and

Ballantyne, the Scotchman, to play the man and live the true Christian life, among the hard-used and reckless sailor men who go down to the sea in ships and do business in the great waters. Indeed the book is alive with strongly marked characters, genuine and racy in their viciousness, or their virtuousness; it teems with life and intense meaning. One thing which fascinated the sailor lad at the meeting in the Port Chalmers sail loft was the clear way in which the leader read the Scripture lesson, the first chapter of Isaiah—read it as if it were a living message to living men. Truly does the author say that no book has been so much abused as the Bible in the meaningless way it is read aloud. Men of high scholarly attainments sometimes read the Scriptures vilely, abominably. A schoolboy would be sharply reprimanded for reading the commonest prose or poetry so carelessly, stupidly, disgracefully. Later on, the sailor bought at a secondhand bookstall a paragraph Bible, in which the arbitrary divisions into chapters and verses were done away, and the metrical parts were arranged metrically. This made the Bible seem like another book to him. It was full of sweet and stately music, and the reading of Job or Isaiah suggested the cadences of a great organ or the chanting of a white-robed choir. The Gospel's transforming power over rough and wicked sailors of various nations, together with their testimonies and prayers, gives to Mr. Bullen's book its chief interest. Of the time when his ship was in port at New Zealand, he writes: "Every night we went ashore and eagerly drank in the lessons we heard from whoever happened to be telling out the grand ideas of the Gospel, for we had not yet grown critical and it all sounded good. O, but it was a golden time, that babyhood of the soul, when everybody and everything were seen through a tremulous, tender haze of light, the Light which, coming into the world, lights every man who does not willingly remain blind." What these meetings in the sail loft did for Rasmus Rasmussen, the fierce Norwegian, feared and hated by all the ship's company because of his great size and strength and untamed ferocity, is told by Bullen and by himself. Bullen says: "His body was covered with scars gotten in many a savage brawl, and his huge hands were knotted like tree roots. But the Master had spoken to him through the alien tongue of an Englishman, whereof he understood only the commonest expressions: and now he was become like a little child who had been reared in an atmosphere of love. I have seen many 'Miracles of grace,' but this common sailor towered above them all." But the big Norwegian ruffian's own account is best. Here is a part of it: "Dear Vrients. I vas a devil. If dere was anyting bad I could do, I haf do it. I haf hate de dear Vater Gott, an' all his peoples. I nefer haf no pleasure 'cept I ket tronk unt fight. Den I com to Port Chalmers unt I go into de meeting, unt I hear a man say dat de Lort Jesus is come to tell me vat Gott is; dat Gott ton't hate me, an' not vant me to die unt go to hell; dat hell ain'd vaiting for me, but Gott vaits allvus, unt dat he ben sorry I vas not happy. He dell me dere is von man can send me to hell, unt dat is myselluf, unt dat if I

come an' get into his hants nopody, not efen Satan hisselluf, can pull me avay agen. Unt vile I lissen, I hear a vort in here [striking his breast] dellin' me, 'Yes, you ben de man all dis is for.' Unt I pelief it. I say, 'Yes, Lort Jesus, I ben de man you die for; unt now I ben goin' to gif myselluf all oop for you. Unt if any man say to me, 'How you know all dis?' I say to him, 'How I know? Vat you tink id is keep me from swearin', from keddin' dronk, from hatin' myselluf unt eferypody ellas? You ton't know? Vell, I do. Id ben de Lort Gott Almighty. Nopody ellas can do it? Unt now I vas yoost like von leedle shild. I have lose de taste for de bad unt find id for de goot, t'ank Gott." And Bullen says, "These broken, halting words gripped the hearts of all who heard, so that many wept, and I, who dread intensely all spasmodic emotional religion, was so moved that I was glad to get away into a corner and simmer down." From what he has heard of United States army and navy officers and others speaking in meetings in foreign ports, the author thinks there must be something in the American climate that favors the development of oratorical gifts. The following is part of a poor Scotch sailor's penitent prayer: "Lord Jesus Christ, ah am's bad 's ah can be, a drucken, swearin', feckless loun; there isna onythin' tae be said fur me 'at's guid. But ah ken fine 'at ye love me fur all ahm sae bad. Here ah am, tak' me, an' make somethin' oot o' me' fur ah 've made an awfu' mess o' myself. Amen." A most interesting part of this book is the author's account of a marvelous outbreak of Christian enthusiasm among British seamen in the port of Calcutta, caused by the efforts of American missionaries laboring at the Rahda Bazaar Seaman's Rest in that city. At night after the meetings large bodies of sailors were seen returning to their respective vessels, singing with all their hearts along the broad thoroughfares—not bacchanalian songs but Christian hymns—sober, earnest, and full of the spirit of devotion. The keepers of all sorts of vile dens on the water front were in despair, for their trade was fast disappearing. Captains of ships consulted together over the mystery of what most of them called "this psalm-singing fever." But however they commented on the strange epidemic, none of the officers could deny that the effect of it on the men was entirely beneficial—they worked better, were in better health, were more orderly, never came on board drunk, made no trouble, and were undoubtedly happier than before. "Let those sneer at Christian effort who will," says Mr. Bullen, "there is no such effective agent for the elevation of body and soul. Other agencies lop off decayed branches, or poisonous suckers; Christianity strikes at the giant taproot, and this alone can meet the necessities of the case." This is a book calculated to impress the reality and power of religion, and to awaken a wider interest in the great work of various Christian societies on behalf of sailors. It is fit for the home, the Sunday school library, and the Christian association. It is manly, realistic, without cant or weak sentimentality; moreover, it is as captivating as it is wholesome for all classes of readers.

The Highest Life. A Story of Shortcomings and a Goal. By E. H. JOHNSON, D.D., Professor of Systematic Theology in Crozer Theological Seminary. 12mo, pp. 183. New York: A. C. Armstrong & Son. Price, cloth, $1.

It is what the author has to offer concerning the Keswick movement which will attract the most attention from the general public. He terms his analysis of this movement a "friendly" one, and so it is. Nevertheless, we feel that at some points he has not fully grasped its true significance. He puts his finger skillfully on a few weak places in it, and admirably points out its dangers, but he does not prove quite so competent in comprehending its special merits. His charges against it are in the main three, namely, that by its excessive emphasis on a certain mystic infilling with the Spirit, Christ is disparaged and the Spirit is made the main object of trust and desire instead of the Lord Jesus; that "power" (in the pulpit over audiences and in prayer with God) is ascribed too exclusively to the highest spirituality, and sufficient allowance is not made for birth differences not to be wholly annulled by God's grace; and that the type of life taught at Keswick, instead of being positive and active, is predominantly negative and passive. In regard to this latter possibly the Keswick writers are not so much at fault as their critic imagines, and they would freely grant, indeed would maintain as stoutly as he does, that "the individual has a part with the Holy Spirit in his own sanctification." We note that one of Dr. Johnson's chief objections to the Keswick scheme is the elaborateness of its preparation for the infilling, which he deems "entirely unwarranted by the Bible." He may be right in protesting against some of the minute details, if those details are to be regarded as a hard-and-fast code or a cut-and-dried system to be followed unvaryingly by everybody without exception—which we do not think is the idea of the Keswick teachers—but he surely admits the main point of contention when he says, "It is quite within the biblical teaching that a carnally-minded man repels the influence of the Holy Spirit." What the Keswick men evidently teach, and doubtless mainly mean, by their specified conditions—abandonment of sin, surrender to Christ, submission unto God, and so forth—is evidently the completest possible putting away of this carnal mind which repels the influence of the Spirit, in order that such influence may be fully received. As to the other matters mentioned, we are disposed to agree largely with Dr. Johnson. God's grace does not annul diversities of temperament; no special blessing will change a dull, phlegmatic man into a charming and magnetic speaker, nor can precisely the same measures that prove helpful to some be laid down as essential to all. It is undoubtedly true that the freedom from known sin cannot be accepted as a correct account of the highest life, that duty is to be measured not by one's own moral obtuseness and easy self-satisfaction, but by the ideal constitution of man and the all-perfect nature of God. He who is mainly busy in seeking his own peace and joy and power will be decidedly inferior to the man who seeks to do

right because God requires it and who trusts Christ because he deserves it. To live for objects outside ourselves is the highest life, and self-forgetful activity for others is one of the main means of reaching it. The author does exceedingly well in emphasizing these points, which the Keswick men have probably too much neglected. He thinks that "the Churches are deficient in spiritual power, while the Keswick leaders are eminent for spiritual-mindedness and spiritual helpfulness." They have conspicuously met, he says, "the two scriptural conditions of spiritual gains, faith and fidelity." They have also rightly emphasized what is, for most people at least, real necessity, the definite laying hold (by an active faith, after full surrender) of God's provision for his people; which laying hold forms a notable crisis in Christian experience, the lack of which is chiefly at the root of the lamentable weakness of the Church. The Keswick movement would amount to little did it not actually help people into a new life, a life which is nothing more nor less than the only genuine Christian life in the largest sense of that term, after the New Testament pattern, a life of which only a small portion of the Church seems to have a real experience, or even a clear conception. This is an excellent book, on the whole, with a strong grasp of the shortcomings of various schemes for reaching the highest life, which, the author says, have passed into the background, leaving at the front the Keswick plan, which he thinks gives the most promise, as the others have contributed to it and it is able to avoid the mistakes which they made.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

The New Humanism. By EDWARD HOWARD GRIGGS. 12mo, pp. 239. Philadelphia, 111 South 15th Street: Professor E. H. Griggs. Price, cloth, $1.60.

This volume of studies in personal and social development is by a young college professor who has attained popularity in the public lecture field as well as success in the class room. The subjects treated are: "The Scientific Study of the Higher Human Life," "The Evolution of Personality," "The Dynamic Character of Personal Ideals," "The Content of the Ideal of Life," "Positive and Negative Ideals," "Greek and Christian Ideals in Modern Civilization," "The Modern Change in Ideals of Womanhood," "The Ethics of Social Reconstruction," "The New Social Ideal," and "The Religion of Humanity." The book is without preface, appendix, or index. This is its third edition. It says such things as these: "The dilemma of freedom and determinism is no more enigmatical than the problem of the divisibility of matter, and the conception of God is no more paradoxical to the human intellect than the conception of an atom. In all lines of investigation we are proceeding on the basis of hypotheses and assumptions which involve unsolved enigmas." "Anything that can be studied at all can be studied scientifically. For the method of science is simply rationalized common sense; it consists in seeking quietly the ascertainable facts, and then soberly

asking what they seem to mean. The moral conduct of men and the ideals inspiring it may be taken up in this way, and so give us a positive science of ethics." "No fact can be understood alone, but only with its relations to others. Facts do not differ in importance according to their mechanical size but according to what they reveal. It is a small fact, and a very common one, that apples fall to the ground; but when the intellect of a Newton is focussed upon this it is seen to be one expression of the law that holds the stars in their places, and rounds the dew-drop on the petal of a flower. Tennyson was right in saying that if he could know the little 'flower in the crannied wall,' 'root and all, and all in all,' he would 'know what God and man is;' for the flower is bound absolutely to two worlds: by its physical structure and history to the material universe, and by its beauty and meaning to the world of the spirit. Only under the aspect of eternity can any fact of time be understood. The more nearly we approach the universal point of view, the more closely may we approximate the true interpretation of the facts of life." "Shakespeare's men and women are portrayed, not on the background of a future world, but upon the changing screen of time; and each of them from Iago to Lear, from Lady Macbeth to Helena, from Hamlet to Othello, first works out tendencies of his nature, and thereafter is dominated by the results of his own actions; exposing and illustrating the inexorable law that every moment, whether well used or misused, shapes our destiny, and the fate of our own deeds arches over us, somber or beneficent, to lift or blast us, according to the character of our own previous lives." The good actions of the past are so much power to do good to-day. But that power will be lost unless we go on doing more good. We can keep what we have attained only by conquering anew and pushing on. And however circumstances may baffle and thwart, the victory of the aspiring spirit may forever advance. This victory is seen in Browning's Rabbi Ben Ezra exultingly accepting old age and fearlessly facing death. It is behind the optimism of Abt Vogler and the ringing faith of David's song in Saul:

> I will? The mere atoms despise me! Why am I not loth
> To look that, even that, in the face too? Why is it I dare
> Think but lightly of such impuissance? What stops my despair?
> This: 'tis not what man Does which exalts him, but what man Would do.

And in the "Death in the Desert," we see Man between God and the beasts, advancing from one toward the other. Above him God is; below him beasts are; both of them fixed in their nature and state. But Man is not fixed in his nature or state; he partly is and wholly hopes to be; aspiring progress is his need, desire, and prerogative. Persistently aspiring and striving even through partial failure, Rabbi Ben Ezra, undiscouraged, says, "What I aspired to be, and was not, comforts me." Sincerity is the foundation and earnestness is the mark of every true life. Goethe very early found that there was only

one class of people whom he could afford to neglect—the insincere. All others, no matter how eccentric or mistaken, had something to teach him. "Earnestness," said Buddha, "is the path of immortality: those who are in earnest do not die." Speaking of the mistaken notion that human life can be best developed and fulfilled by negating and avoiding great ranges of its activity, our author writes, "The lives of mediæval saint, and celibate, and monk, and hermit are a record of the futile effort to make life noble by wasting its opportunities and thwarting its normal tendencies; an effort which strangles many of the capacities for joy, and wisdom, and love, and action that make us men." The author thinks that the best we have to-day as the outcome of the ages of study and experiment is "the Greek ideal transfigured by the teaching of Christ; the ideal of rounded, harmonious self-development, and high culture, crowned by the noblest spiritual purity, the largest love, and a capacity for self-abnegation when that is the path of life." In the essay on the modern change in ideals of womanhood, is the following: "The peculiar greatness of women lies in the power to know the truth instinctively in the world of personal relations, and to live it with unfaltering fidelity. This quality of the 'eternal womanly' makes the splendid heroines of literature and life everywhere. Heloise and Desdemona, Helena in 'All's Well that Ends Well,' and Margaret in 'The Cloister and the Hearth' never fail to know the best and to affirm it unquestioningly. What man can be placed beside them? Browning's Caponsacchi is a noteworthy exception; but Abelard and Othello, Gerard and Philip in 'The Manxman,' as compared with Kate, all fall sadly short of the ideal. . . . Men try to intellectualize all their experiences, while the best things of personal life cannot be translated into terms of the understanding; they rarely can give up the smaller calculations of prudence, so essential in all ordinary circumstances and so distorting to the higher calls of the spirit; they give way to lower influences, allow insignificant elements to replace the most sacred things of life, and loosely accept a promiscuous adjustment." Writing of the religion of the new humanism, it is said that the new prophet whom the world awaits, must find the ideal by transfiguring the commonplace; he must see and teach the divinity of common things; he must live in the world and yet maintain perfect consecration to simplicity, spirituality, and personal helpfulness; he must call men away from the senseless rush for luxury, fashion, and wealth, to the things of the spirit. "It is not a new gospel that is needed," says the author, "*but the Gospel anew.*" Whether the humanists think so or not, it is the Gospel, working like leaven in our modern world, which is teaching art to transfigure the humblest life with the divine significance that dwells at the heart of humanity. How modern is this development of the Christian spirit is seen in the fact that even Dante arrogantly ignored the untutored mass of mankind and felt too little interest in their destiny to treat of them either in his heaven or his hell. But now, as the author says, art finds the deep and infi-

nite meaning of common life, and the sailor at the pumps on a sinking vessel, the fisher's wife moaning alone in the gray dawn, the physician beside the bed of the child whose agonized parents stand beseechingly in the background—these furnish the most touching subjects for effective painting. Three such paintings the author describes in the modern gallery of the Academy at Florence. One represents the dying Raphael. At his feet kneels the woman he loved, tears streaming from her eyes; at his side sits the old cardinal, anxious if possible to soothe the dying man's last moments. There is nothing unusual in the scene; it is only the common human tragedy; but it is modern; no such subject was found in the paintings of the Renaissance. The second represents the painter, Fra Lippo Lippi, making love to a nun. In the woman's face is depicted the awakened struggle between the old ideal she had cherished and the life of renunciation to which she had consecrated herself, and the new desires now surging up in her consciousness and the different life which beckons her. That conflict in the soul is grasped and fixed upon her face, but it is only a story of common humanity's temptations and struggles. The third picture is a poor unfortunate group of wandering musicians lost in the snow, with the bitter and pitiless winter night darkening down. Their neglected and useless instruments lie heaped on the ground. The man is half kneeling in an attitude of abject despair. His little lad clings to him in terror, while rigid on the pathless snow lies the figure of a girlish woman just frozen to death. Only a common tragedy of common people, yet the picture wrings our heartstrings with the pathos of its appeal. Whatever it was in Jesus that made the common people hear him gladly is more and more permeating modern arts and laws and institutions. It is not manifest that the author of *The New Humanism* fully perceives how much the aspiration and progress in which he rejoices are due to the living presence of Christ among men, establishing his spiritual kingdom of love and service.

On Life's Stairway. A Book of Poems. By FREDERIC LAWRENCE KNOWLES. 16mo, pp. 126. Boston: L. C. Page & Co. Price, cloth, $1.25.

The very cover of this daintily bound little volume, with the long-stemmed water lilies floating their cups at the top, is a sort of poem in white and gold; and its felicitous title is poetic with expansive and elevating suggestion. "On Life's Stairway" is a picture title, spacious and airy, hinting of upper chambers accessible and inviting in the mansion of man's existence. The inspiring title hints also that life offers to human feet not a flat hopeless level nor an impossible perpendicular steep, but a practicable midway, upward slope. And the wise title further hints at the arduousness of man's ascent from the lowly earth to the lofty skies, an ascent which is on feet not on wings, by stairway—mounting step by step and not by sudden flight. The last twenty-two poems of this book are under the general heading, "Steps toward Faith." This poet's stairs, like Tennyson's, slope up to God, but through light

more than through darkness; though an optimistic faith is here which, like Mrs. Browning's in the windy and echoing hall of life, can "stand in the dark on the lowest stair," listening upward, and "affirming of God he is certainly there." Richard Henry Stoddard announces Frederic Lawrence Knowles as "a new American poet," who gives in this volume something more than mere poetic promise. Nothing but merit can explain the cordial welcome this book has met. It is characterized by John Burroughs as most fresh and original; by Richard Burton as the real thing, genuine poetry, with art, heart, thought, and imagination; by Joaquin Miller as filled with many delicious surprises; by Clinton Scollard as fascinating by its manifest sincerity, happy turns, original phrasing, and alternate seriousness and blithesomeness; and by others as noticeable for virility and for proud, intelligent Americanism. None of this is surprising in view of Mr. Knowles's fortunate heredity and education. A Harvard student and a Wesleyan University graduate, his volume of verse is "gratefully inscribed to Professor C. T. Winchester." He is not a protegé of Richard Watson Gilder, but if he were we fancy Mr. Gilder would have much pleasure and pride in him; indeed, we more than surmise he has, without any such relationship. No reader can suspect Mr. Knowles of imitation, but if we had found this brief bit, "Grief and Joy," afloat without sign of authorship, we should have attributed it to the quaint, curt, poignant genius of Emily Dickinson:

It takes two for a kiss,
  Only one for a sigh;
Twain by twain we marry,
  One by one we die.

Joy is a partnership,
  Grief weeps alone;
Many guests had Cana,
  Gethsemane had one.

This new young singer believes in the unsurpassed glory of the age in which he lives, and calls a poet who lives in the past "an echo-gatherer, who with servile breath sucks the lost music from the lips of death," and tells the dotard, doting on bygones, that, though the glory which was Greece is gone:

Still, proud as Athens, stand the factory-fed
New England towns where toil and learning wed.

The author's own conception of poetry at its highest may be read in the verses which tell us that when the great, supreme poet comes we shall see him thus:

Then upon the heights of dawn,
With God's beauty clothed upon,
Arm as firm as limbs of Thor,
Lips to Music's heart the door,

Heeding neither laugh nor frown,
Shrill disfavor of the Town,
Jestings in the market place,
Hatred's fist or Flattery's face,

He shall stand—with brow of flame,
As the Hebrew prophets came;
Shouting, as he smites the string,
"In Jehovah's name I sing."

Mr. Knowles has the true poet's insight into Nature's meanings, catching "the alphabet of bee and bird," and sensitiveness to Nature's movements, feeling in his veins "the sweet carousal of the springs that flow through all the Primal Things." His clearness of conception, lucid expression, and ear for melody insure limpid musical verse. His work has "refinement, a quality which, like spirituality," Aubrey De Vere said, "tends more to hinder than to promote popularity." We would not wonder if a careful judgment of the book would finally say that Joaquin Miller's intuition went straight to one of its most perfect achievements when he put his admiring finger on those pathetic and lofty verses, "The Moon and the Girl." Seldom indeed has a subject of this sort been touched, one might almost say hallowed, with such pure and tender delicacy. We have to think of One from Nazareth who once stooped and wrote on the ground—the only writing from his hand of which we have any record. From many things quotable we turn to the verses, "To America," as showing virile, vigor, and patriotism:

Ofttimes, Democracy, thou seem'st to me
Not what the poets paint—a virgin fair,
With soft limbs, and pale cheeks of purity
Framed in the splendid noonday of her hair;

Nay, but some Western Titan, bare of breast,
Huge-legged, low-browed, and bearded as of old,
A man of mountain muscle, and a chest
Whose lungs indifferent drink the heat, the cold.

Thy laugh shakes empires to their fall; thy curse
Makes buried tyrannies tremble in their graves—
The Erie cataract has no thunders worse,
Nor hoarse-mouth'd Hatteras harvesting her waves.

. . . . . .

Yet, coarse, colossal—thou art tender, too;
Though crouching nations hasten at thy beck
To pay thee homage, weakness finds thee true,
The face of childhood nestles on thy neck.

O, pioneer of all the years to be,
Bearing the ax that fells the trees of Time,
Thy monstrous beauty meaneth more to me
Than all the goddesses of youth and rhyme.

Lucid Intervals. By EDWARD SANDFORD MARTIN. 12mo, pp. 264. New York and London: Harper & Brothers. Price, cloth, $1.50.

This is a clever volume of light, lively, genial, easy essays on such topics as "Children," "Swains and Damsels," "Husbands and Wives," "Education," "Riches," "Some Human Cravings," "Energy and Its Consequences," "Some Theologies," "Times and Seasons," and "Some New York Types." It is sympathetically illustrated with oddly suggestive little designs. In "Times and Seasons" the author cheers his fellow Americans in this fashion: "Let us perk up a little. Blind optimism is stupid, and consequently bad for us; but there is no harm in our looking around for grounds of courage. After all, the Turks are less civilized than we are, and their government in Europe is probably nearer its end than ours here. Russia has an enormous future, but meanwhile her people are semibarbarous, and her government a despotism. Germany has a rather stifling government, and an emperor who is amusing when he is four thousand miles off. Our Germans love their fatherland—and keep out of it. The French are dying of thrift, so they themselves say—dying probably of other worse diseases; the Italians are poor, the Spanish proud, and neither of them prosperous just now. As for the English, Mr. Labouchere berates them as cordially as Mr. Godkin does the Americans. . . . We are sinners, to be sure, but let us take some comfort in the hope that we have found ourselves out, and more comfort in the suspicion that our deficiencies are more glaring when contrasted with our ideals than when compared with the defects of our neighbors. A state of self-conscious conspicuous virtue is almost certain to breed pride, and pride paves the way for collapse and disaster; but to be under the conviction of sin, and eager for amendment is one of the hopefullest conditions known. Come, brethren! Come! Let us renew our hopes and resolve afresh to live up to our duty and our chances!" In the free talk about "Education" is the following: "There is much uneasiness for fear somebody will get too much education; rarely a complaint from any person that he himself has learned too much; but complaints that some one else has been or may be educated out of his proper station. Andrew Carnegie fears that too much time is wasted on polite and academical learning that ought to be invested in knowledge that is practical. Collis P. Huntington feared that too many lads were too long at school, wasting in college years which they could not spare. Dr. Donald, of Boston, disparages colleges for girls, and avers that college-bred girls are apt to be out of harmony with their environment and indisposed to turn their hands to ordinary duties. So from the South comes complaint that too many negroes are getting the wrong kind of education; that they learn to read, but do not learn to be good; that educated black men go idle for lack of employment befitting their education. So it goes; and all the while the schoolmaster is everywhere, working long hours for small wages, and making trouble by disordering the economics of the universe. We are all, it seems, being

educated out of our proper spheres. Mr. Carnegie ought now to be hammering out horseshoe nails on the anvil; Mr. Huntington should have kept a general store in a country village; Dr. Donald ought to be preaching for $400 a year instead of being rector of Trinity Church; all the college-taught girls in New England ought to be making beds and pies and shirts, and saying 'Sir' to the minister; and the negroes in the South ought to be thoughtless and contented contrabands, industrious and docile, but unlettered. It is too bad; but it is too late to turn back. In this country education spreads and catches like the measles; in Great Britain it is almost as bad, and rather worse in Germany. The means of education are not only abundant, to a great extent they are free, and misguided persons are giving millions every year to make them freer. The outlook is undoubtedly serious. A great lot of other people are becoming as well educated as we are, or better; and what will become of the human race? It is simply appalling to think of it!"

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

History of the United States from the Compromise of 1850. By JAMES FORD RHODES. Vol. IV. 1862-1864. 8vo, pp. 557. New York: Harper & Brothers. Price, cloth, $2.50.

A most interesting volume of a careful and trustworthy history. The period covered is intense, tumultuous, and bloody—the stormy center of the years of civil war, the greatest military conflict of modern times. To Americans the story of that terrific national crisis can never lose its tragic fascination. The accounts of battles, campaigns, and sieges are thrilling; but perhaps, after all, the most impressive feature of the tremendous history is the development of great and commanding characters, the growth of such men as Lincoln, Grant, Sherman, Sheridan, and Lee. Of Lee it must be said that his character shows to high advantage in almost every view of him, so that one cannot be surprised that his name is tableted to-day in the Hall of Fame on University Heights overlooking the Hudson. Mr. Rhodes, speaking of General Johnston's bitterness at being superseded by Lee, says: "But no one could quarrel with Lee, who in his magnanimity and his deference to his fellow-workers resembled Lincoln. Between the courtly Virginia gentleman, proud of his lineage, and the Illinois backwoodsman the likeness, in this respect, is as true as it is striking." An English officer who witnessed the three days' fight at Gettysburg, says that Lee's face, when he found his army overwhelmed with hopeless defeat, did not show signs of the slightest disappointment, care, or annoyance, and he was addressing the soldiers whom he met with words of encouragment. He said, "This has been a sad day for us—a sad day; but we can't expect always to gain victories." To an angry Confederate officer he reached his hand, saying cheerfully, "Never mind, general, *all this has been* MY *fault*—it is I that have lost

this fight, and you must help me out of it the best way you can." The growth of Lincoln's military sagacity is interesting to watch. From ignorance at the beginning he came to a shrewd knowledge of generalship; so much so that in May, 1863, after the disaster at Chancellorsville the Chicago *Tribune* seriously suggested that Lincoln take the field as actual commander of the Army of the Potomac, saying, "We sincerely believe that Old Abe can lead our armies to victory; if he does not, who will?" This suggestion does not seem entirely absurd when we find Lincoln writing in reply to a letter from Hooker, then in command, on June 5, 1863: "I have but one idea which I think worth suggesting, and that is, that in case you find Lee coming to the north of the Rappahannock I would by no means cross to the south of it. If he should leave a rear force at Fredericksburg, tempting you to fall upon it, it would fight in intrenchments and have you at a disadvantage, and so worst you at that point, while his main force would in some way be getting an advantage of you northward. In one word, I would not take any risk of being entangled upon the river, like an ox jumped half over a fence, and liable to be torn by dogs in front and rear, without a fair chance to gore one way or kick the other." Ten days later he writes again to Hooker with similar quaint sagacity: "If the head of Lee's army is at Martinsburg [north of Winchester] and the tail of it on the plank road between Fredericksburg and Chancellorsville, the animal must be very slim somewhere. Could you not break him?" For picturesque and homely, as for lofty, speech Lincoln stands as a master. When F. P. Blair, Jr., had stirred up an angry disturbance by a speech in the House of Representatives, charging Secretary of the Treasury Chase with sacrificing vast public interests to advance his political ambition, Mr. Lincoln, much annoyed, said, "I knew another beehive had been kicked over." A specimen of Lincoln's lofty style is on the monument to Robert Gould Shaw on Boston Common, "And then there will be some black men who can remember that with silent tongue and clenched teeth and steady eye and well-poised bayonet they have helped mankind on to this great consummation;" the consummation referred to being to prove "that among free men there can be no successful appeal from the ballot to the bullet, and that they who take such appeal are sure to lose their case and to pay the cost." When Chicago clergymen, in September, 1862, told Mr. Lincoln that they and those for whom they spoke believed the disasters which our armies had suffered were tokens of divine displeasure, calling for new and advanced action by the President in behalf of the country, such as would indicate national repentance for the sin of oppression, he replied with a tinge of sarcasm: "I hope it will not be irreverent for me to say that if it is probable that God would reveal his will to others on a point so connected with my duty, it might be supposed that he would reveal it to me; for, unless I am deceived in myself, it is my earnest desire to know the will of Providence in this matter. And if I can learn what it

is, I will do it. These are not, however, the days of miracles, and I suppose it will be granted that I am not to expect a direct revelation. I must study the plain physical facts of the case, ascertain what is possible, and learn what appears to be wise and right." Before this he had secretly made a promise to himself and his Maker that so soon as the rebel army should be driven out of Maryland he would issue a proclamation of emancipation, and when that army was so driven out he said to his cabinet: "Now I am going to fulfill the promise I made to myself and my God. I have got you together to hear what I have written down. I do not wish your advice about the main matter, for that I have determined for myself." When Lincoln's nomination for a second presidential term was officially announced to him, he replied, "I do not allow myself to suppose that the convention have concluded to decide that I am either the greatest or best man in America, but rather they have concluded it is not best to swap horses while crossing the river, and have further concluded that I am not so poor a horse that they might not make a botch of it in trying to swap." On June 9, 1864, the New York *World* said of the nomination of Lincoln and Johnson: "The age of statesmen is gone; the age of rail-splitters and tailors, of buffoons, boors, and fanatics, has succeeded. . . . In a crisis of appalling magnitude, requiring statesmanship of the highest order, the country is asked to consider the claims of two ignorant, boorish, third-rate backwoods lawyers for the highest stations in the government. Such nominations, in such a conjuncture, are an insult to the common sense of the people. God save the republic!" No man in public life was ever so great or good as to escape abuse. Richard H. Dana first saw Grant at Willard's Hotel, in Washington, just as he was leaving for the front to take command of the great forward movement of the army of the Potomac and disappointedly describes him as a short, round-shouldered man with light-brown whiskers, ordinary and scrubby looking, in a tarnished major general's uniform, with a seedy look as if he were out of office and on half pay and nothing to do but hang around Willard's with a cigar in his mouth; but he had a clear blue eye, a look of resolution as if he could not be trifled with, and an entire indifference to the crowd of people staring at him. "Can this be the generalissimo of our armies," thought Dana, "on whom the destiny of the nation hangs?" But "his face looks firm and hard, his eye keen and resolute, and he is certainly natural and free from all appearance of self-consciousness." It is remembered that Thomas Carlyle had little love for the American republic. His version of the meaning of our great conflict was that the North had said to the South, "You unaccountable scoundrel, I find you hire your servants for life, not by the month or year as I do. You are going straight to hell, you ——;" and that the South had responded sweetly, "Good words. But the risk is my own, and I am willing to take it. Hire your servants by the month or the day, and get straight to your heaven, and leave me to my own method;" and that thereupon the meddlesome and ferocious

North had shouted, "No, I won't. I will beat your brains out first!" About the same time Tennyson, rejoicing over the prospect of the abolition of slavery, was pacing his room and singing joyfully the John Brown hymn, "Glory, glory, hallelujah; his soul is marching on!" In 1870, when it was thought that Carlyle might visit this country, Emerson wrote him an overgracious letter, of which the following, found on the last page of this fourth volume of Mr. Rhodes's admirable history, is a part: "Every reading person in America holds you in exceptional regard, and will rejoice in your arrival [at Boston]. They have forgotten your scarlet sins before or during our war. I have long ceased to apologize for or explain your savage sayings about America or other republics or publics, and am willing that anointed men, bearing with them authentic charters, shall be laws to themselves, as Plato willed. Genius is but a large infusion of Deity, and so brings a prerogative all its own. It has a right and a duty to affront and amaze men by carrying out its perceptions defiantly, knowing well that time and fate will verify or explain what time and fate have through them said. We must not suggest to Michael Angelo, or Machiavel, or Rabelais, or Voltaire, or John Brown of Osawatomie (a great man), or Carlyle, how they shall suppress their paradoxes and check their huge gait to keep accurate step with the procession on the street sidewalk. They are privileged persons, and may have their own swing for me." So wrote Emerson what seems to us a dangerous and repugnant doctrine, which democracy and the kingdom of God must alike spurn. The idea of a privileged class of geniuses or nobles, kings or princes, not accountable for their utterances and actions to the same authority and under the same law as the lowliest and the poorest, is an offense and an abomination.

George H. C. Macgregor, M.A. A Biography. With Portrait. By the Rev. DUNCAN CAMPBELL MACGREGOR, M.A., Wimbleton. Crown 8vo, pp. 289. New York and Chicago: Fleming H. Revell Company. Price, cloth, $1.50.

The subject of this biography had not reached the age when distinguished pulpit ability and effective pastoral ministrations would naturally have won him fame on this side of the Atlantic. He was, on the contrary, not yet thirty-six when he ceased his labors, and his pastorates had been but two—one at Aberdeen, Scotland, and the other at Notting-Hill Presbyterian Church, in London. His presence at Mr. Moody's summer meetings, in Northfield, and his stirring addresses there, had, however, brought him to the notice of many Western auditors, with the result of a sudden and enviable American reputation; and now that he has gone to his rest there are many devout believers who will give his biography a place among their treasured volumes. In a simple but impressive manner the author tells the story of Mr. Macgregor's birth and childhood, his educational training, his call to the Christian ministry, and his manifold activities as a shepherd of the flock of Christ. To reproduce even the prominent incidents in his busy and useful life is forbidden in this brief notice. The popularity of his service is, how-

ever, indicated in the fact that in the summer of 1885, "after his first session in divinity," he ministered in Nova Scotia with great acceptability; that in 1887 he was called to missionary work among the Mohammedans, the verdict of the medical examiners which forbade him to undertake the labor bringing him keen disappointment; and that later calls came to him from St. James Square Presbyterian Church, in Toronto, and from Mr. Moody's Avenue Church and Institute, in Chicago—to which latter position he felt not the "least drawn," saying, "I do not think I am fitted for this post in the center of a new world." The analysis of his life, as presented in his biography, is full of instruction to those who crave a close walk with God and a career of active usefulness. In the complete consecration of his powers to God, the divine Being had come to seem a near and all-influential presence. "I have never seen it so strongly in anyone," says a friend; "his life was so lived in the presence of his Master that no one ever came into close contact with him without feeling the power of that Presence, and so no one ever came away quite the same afterward." His devotion to sacred work was complete. "A man," he declared, "has only one life. I can honestly say that the point that has weighed with me is how I may best use my life and the powers God has given me for the advancement of the kingdom of Christ. I have tried during my ministry to look at myself, not so much as a minister of the Free East Church or the Free Church, but rather as a servant of God, bound to do his work wherever he wishes me to do it—whether in Scotland, or England, or America, or, what is equally possible, in heathen lands, among those who have not yet heard the Gospel of Jesus Christ. The place where a man works is, after all, of little consequence provided he feels it is the place where he can best serve his Master's interests." At Keswick he was a prominent and persuasive leader, and the eighth chapter of this biography contains at once an outline of that spiritual movement—from the pen of H. C. G. Moule, D.D., Norrisian Professor of Divinity at Cambridge—and personal recollections of Mr. Macgregor's presence and influence there. His life was, in a word, one of "unwearied quest for holiness," whose fragrance will long linger among men. "Few have exercised, in most things," says Mr. Kelman, "a more watchful self-discipline, and few have kept more steadily in view, not as a far-off hope for the other life, but as a present experience through faith, the fullness of the Spirit and union with God." Why such a rare spirit and worker, endowed as he was with athletic build and vigor, should be taken in his early prime is added to the list of unsolved mysteries, unless it be that he permitted the zeal of God's house unduly to consume him; and in this is a lesson which should be heeded by many. The book can only be productive of good, being one of those impressive life stories which on every page stir the heart of the reader with new desires for the divine fellowship. Wise and noble are they who esteem the beauty of holiness more desirable than the splendor of riches or the decoration of honor.

A Woman's Life for Kashmir. Irene Petrie. A Biography. By Mrs. ASHLEY CARUS-WILSON, B.A. With an Introduction by Robert E. Speer. With portraits, maps, and illustrations. 8vo, pp. 343. New York and Chicago: Fleming H. Revell Company. Price, cloth, $1.50.

This volume is both a conveyer of missionary information and a life story of surpassing charm. Taking its place with the many publications that during the past century have opened the heathen world in successive glimpses to the Christian student, its importance is easily evident. Missionary literature is in fact permanently enriched by its vivid portrayal of Eastern life in the region of Asia, adjacent to the Punjab and Tibet, commonly known as Kashmir. What was perhaps a vague section of the Asiatic continent now assumes a concrete location. Its social, commercial, and religious life is sufficiently outlined in the biography to awaken a keen appreciation, as well as that entrancing beauty and rich fertility described which formerly made the land "the prey of ruthless conquerors," and "serves to bring thither an ever-growing number of tourists and holiday-makers to-day." The reader comes to understand how it is that "the poet and the historian, the traveler and the sportsman have sung its praises again and again;" and in his acute realization of the whiteness of the harvest which there awaits the Gospel reaper he feels his zeal strangely kindled in its behalf. The Gospel alone can meet its indescribable spiritual destitution, but the Gospel is sufficient for this. The words of Miss Petrie herself, now that she has ceased from her labors, seem full of encouragement for the ultimate result: "The progress of Christianity has as yet been slow; perhaps, however, in no way slower than it was in our own Britain, where for centuries one generation after another of Christian missionaries patiently confronted the hostile fanaticism and repelling indifference of pagans there." But the volume, besides the store of information which it contains, is also strangely attractive because of the personality of the heroine whom it describes. She was no ordinary worker who, in a spirit of Christian consecration, had gone out from England to missionary service. Favored in intellectual endowments, rarely gifted in music and as an artist, brilliant as a linguist, born in high social position among the stately homes of England, and dowered with that subtle sweetness of character which draws humanity to its possessor, she laid all her abilities and her acquisitions as a glad sacrifice upon the altar of foreign service. And the fact that her brief day of toil, before the summons came to call her home, was spent under conditions particularly lonely, primitive, and repelling emphasizes in the mind of the reader that sacrifice which she made for the kingdom of her Lord. She was one of those choice spirits, of whom there are too few in the world, whose untimely passing brings a permanent sense of loss to those that survive. The expressions of affection with which the concluding chapter of the biography abounds show how deep a place she filled in the hearts of those who knew her. "The news reached friends in Canada, the United States, New Zealand, Japan, and in each place the sound of lamentation was taken up." A

beloved and gifted worker has gone to her rest, whose story should come as an inspiration for glorious toil to many readers on both sides of the Atlantic. Mr. Eugene Stock has called her "the most brilliant and cultured of all the ladies on the Church Missionary Society roll." And of her brief career another writes: "She spent four years in missionary service, and died at the very beginning of her work. It was one more incompleted life awaiting fulfillment in the lives of men and women who will take up the work which she loved and served, through the holy persuasion of her example and spirit."

MISCELLANEOUS.

Selections from the Writings of Rev. John Wesley, M.A., Sometime Fellow of Lincoln College, Oxford. Compiled and Arranged with a Preface, by HERBERT WELCH, of the New York East Conference of the Methodist Episcopal Church. 12mo, pp. 342. New York: Eaton & Mains. Cincinnati: Jennings & Pye. Price, cloth, $1.25.

This book will surely fulfill the desire expressed in its preface: "This volume has been compiled with the hope that it may bring to its readers some fuller appreciation of the breadth and beauty of Wesley's teaching, some clearer apprehension of the prophetic quality of Methodism's founder, and may show from the original documents the providential mission, the message, and the spirit of the Methodism which has proved so mighty a factor in the Anglo-Saxon world of to-day." That service the book will render to a host of readers, if its merits shall be duly advertised. For the work of selecting from the voluminous works of Wesley the things most excellent, most pithy, most essential, most interesting, and valuable to present-day readers, has been done with such superior judgment that no other book of Wesleyan selections equals it, and no other need be attempted hereafter. In the vast mass of Wesley's writings there is much which has little relation to, or interest for the world of to-day. The effort to give a modern currency to old writings has failed more frequently than it has succeeded; they do not speak the dialect nor fit into the landscape of to-day. But Wesley's best is of perennial worth, freshness, and pertinence; and the best is here in Mr. Welch's book, and nowhere else so judiciously chosen and so well arranged. The volume will take its place, this reviewer thinks, as a standard book of Wesleyan selections. Mr. Welch's preface adds no little interest and value. He quotes from recent tributes to Wesley and his work the words of *The Spectator*: "England, as a whole, is as truly interested in Wesley as in Shakespeare; and it may well be doubted whether in the long course of her history any one person has ever influenced her life in so direct, palpable, and powerful a way as John Wesley." Also from Augustine Birrell, English lawyer and literary critic: "You cannot cut him out of our national life. No single figure influenced so many minds, no single voice touched so many hearts. No other man did such a life's work for England." Of Wesley's Journal, Birrell

speaks as "the most amazing record of human exertion ever penned or endured . . . a book full of plots, and plays, and novels, which quivers with life, and is crammed full of character. If you want to get into the last century, to feel its pulses throb beneath your finger, be content sometimes to leave the letters of Horace Walpole unturned, . . . nay, even deny yourself your annual reading of Boswell or your biennial retreat with Sterne, and ride up and down the country with the greatest force of the eighteenth century in England." An attractive and profitable feature of this volume is the frequent pithy footnotes, which are admirably chosen and placed. A well-made index completes the adaptation of the book for usefulness. We commend it for a large sale and wide reading as the most satisfactory volume of its kind.

Synopsis of Harman's Introduction to the Study of the Holy Scriptures. By the Rev. C. M. HEARD, D.D., Editor of the *Conference Examiner*, etc. 12mo, pp. 79. Minneapolis: The Conference Examiner Publishing Company. Price, cloth, 40 cents.

Synopsis of Miley's Systematic Theology, Vols. I and II. By the Rev. C. M. HEARD, D.D., Editor of the *Conference Examiner*, etc. 12mo, pp. 118. Minneapolis: The Conference Examiner Publishing Company. Price, cloth, 50 cents.

These handbooks belong to that class of publications of which the world takes far too little notice, but which are nevertheless necessary to the student as helps to accuracy and the saving of time. What Dr. McClintock did, a half century since, for Watson's *Theological Institutes* has, in other words, been done for the above-mentioned works of Harman and Miley which are now included in the Conference Course of Study. Upon their preparation Dr. Heard must inevitably have expended great labor, and in their finished form they seem, so far as a necessarily brief examination can reveal, at once exhaustive and luminous. For the successive undergraduate students in our Conferences these excellent compendiums will undoubtedly serve, in the coming years, as valuable interpreters of the larger text-books which they outline.

John the Baptist. By F. B. MEYER, B.A., Author of *Paul, A Servant of Jesus Christ*, etc. 12mo, pp. 252. New York and Chicago: Fleming H. Revell Company. Price, cloth, $1.

Volumes of religious teaching fall easily from the pen of Mr. Meyer, and seldom more helpfully than in the present instance. Confessing for himself—and for many others besides, it may well be said—that in the life and character of John the Baptist he has always found a great fascination, he here reviews in seventeen chapters the career of the great prophet. To all of the recorded incidents in that ascetic and noble life he gives the fullest amplification which is well possible, confirming thereby in the mind of every reader the verdict he is led to pass upon John: "As the clasp between the Old Testament and the New—the close of the one and the beginning of the other; as among the greatest born of women; as the porter who opened the door to the true Shepherd; as the fearless rebuker of royal and shameless sin—the Baptist must ever compel the homage and admiration of mankind."

METHODIST REVIEW.

SEPTEMBER, 1901.

ART. I.—THE CLASS MEETING IN METHODISM.

DURING the month of October, 1900, the Methodist Episcopal churches of Europe held a series of "conversations" which were called the "October Conventions." The Germans called them "conferences." They were really formal "conversations" designed to stir up the laity as well as the ministry to think and to talk on matters affecting Church life, doctrine, and polity. It is impossible for the Church to make advance unless its members are interested in the various questions and "causes" for the discussion and promotion of which the Church stands. Great conventions are impracticable; in fact, impossible. All the people who have wise thoughts on great subjects are not able to come together. Distances are too great, time too limited, expense too heavy, other engagements too exacting, the difficulty of entertainment insurmountable. Then it is true that many people with the wisest heads would not say a word in public even if they were present. As we could not take all the people to one convention it was decided to take a convention to all the people. It is easy enough to find or to form groups of two, five, ten, or more people who will talk together freely. The Christian Church has high authority for such little gatherings. It was the Master himself who said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii, 20). Such centers of Church power may be developed on the street, at the table, in shop or parlor, anywhere, everywhere, at any time. In pursuance of this thought the experiment was made. And the "October Conventions," from Norway to the Black Sea and from Sicily to St. Petersburg, were really very successful. More than a thousand were held. Many thousands

of the laity took part in them. Reports were made by the preachers in charge to their presiding elders, and by them to the resident bishop. Several presiding elders, after completing the regular business of the Quarterly Conference, at once organized an "October Conference" and discussed one or more of the four appointed topics. Pastors brought class leaders together for a "conference." "Conversations" were conducted at Sunday school teachers' meetings, at Epworth League gatherings, in afternoon women's meetings, etc. Pastors preached on the four topics. Editorials and articles appeared in all the Church papers. Casual conversations were turned into formal and official conventions for the canvassing of the four great questions of the month.*

The four topics selected for the European October Conversations were, "Class Meetings," "Local Preachers," "The Twentieth Century Fund," and "The Greatest Needs of Methodism." All these topics were carefully and most thoroughly canvassed. The conversations became a seminar of highest value, eliciting the experiences and opinions of men and women of all classes and of all degrees of culture, from mechanics to university professors. The writer of these pages became deeply interested and studied all these subjects *de novo*, inspired to the task by the enthusiasm of his brethren, and aided greatly by the practical suggestions from brethren in the pastorate and by brethren and sisters in the laity.

The present article offers to the readers of the *Review* the results of the month-long seminar on that important subject, "The Class Meeting"—an institution which there is reason to

* From a large budget of correspondence from pastors and presiding elders the following expressions are taken at random: "Good results everywhere." . . . "One hundred and seventeen 'conversations' held on my district." . . . "Class meetings have been organized and are flourishing." . . . "We had from ten to twenty 'conversations' in every church." . . . "Held on every circuit. Subjects treated in addresses, discussions, and in the prayer meetings." . . . "The October Conventions should become a permanent institution. They have already improved our class meetings." . . . "Since the October Conventions our classes have been better attended." . . . A pastor in Switzerland reports: "Thirty-six conventions. I preached four sermons on the subject and wrote four articles for the Church paper." . . . From Sweden: "The October Conventions have been held in all places on my district and have been a great blessing to our people." . . . "The October Conversations proved a good preparation for protracted meetings." . . . In Bulgaria on one district "twenty-six private and four public conversations held." . . . In Norway on one district "nearly two hundred 'conventions.'" . . . In Finland "one hundred and eight conventions and fourteen hundred and sixty-two persons present."

fear, if not effete, is at least the exceptional form of Church activity in American Methodism. One is glad to know that in Continental Methodism it is still a most important factor, and that in English Methodism, thanks very largely to the wisdom and breadth and vigor of ex-president Hugh Price Hughes and *The Methodist Times*, it is experiencing a genuine and, we trust, a permanent revival; for we may be assured that Methodism of the true and enduring type goes up or down with the growth or deterioration of the "class meeting."

But to our task of summarizing the results of the October seminar.

The class meeting is a device employed especially in the Methodist branches of the Holy Catholic Church: 1. To aid the pastor in the supervision and care of individual members; 2. To promote in these individuals vital, healthful, progressive, fruitful religious experience; 3. To encourage a higher, richer social life through the habit of frank and judicious conversation among Christians on religious and practical subjects, and especially on subjective spiritual experience; 4. To secure intelligent and steady cooperation in financial, eleemosynary, and other practical forms of Church life.

Let us look at some of the advantages of the class meeting system:

1. It gives the pastor a knowledge of his church through his more perfect knowledge of the units that constitute it. It is true of the Church as John Stuart Mill says of the State, "The worth of the State is the worth of the individuals composing it." Jean Paul Richter says, "Individuality is everywhere to be spared and respected as the root of everything good." The church must "live in its individuality." Our Discipline recognizes this in its definition of the class meeting as "a system of pastoral oversight that shall effectively reach every member of the church." By this system a pastor may know all of his people, give each one something to do—knowing in advance what each one can do best—and giving to each one through pulpit ministrations what he most needs.

2. The class promotes in the individual a vital, personal, spiritual experience. "The only faith that wears well," says

Mr. Lowell, "and holds its color in all weathers is that which is woven of conviction and set with the sharp mordant of experience." Methodism believes in personal experience, without which "profession" is empty and "doctrine" dead. The believer may "know." He may know that he has passed from death to life. He may know the power of grace and the blessedness of the peace within. And, knowing, it is well to tell. And the right telling always helps others. Sir Edwin Arnold says, "The experience of any one honestly stated has a value." So say all the scientists. The psychologists believe the same. And so do the saints. The class meeting is the Christian man's opportunity to help his brother by telling how God has helped him. Conversation is a school. It makes people think. It spreads knowledge. It develops strength. The best school recitation takes the form of an earnest conversation. What an exercise for the school of Christ! Watch old travelers as they compare notes. Study a group of enthusiastic reformers, politicians, fellow-students. See what a class meeting may be! Conversation may be professional, didactic, controversial, experimental. This last is the form that prevails in the ideal class meeting. What a power it was! What a stimulus it may again become!

3. The class meeting may protect the inner life of our people against self-deception, superficiality, undue dependence upon local and temporary conditions (the personal influence of this evangelist or that pastor). It protects against mere emotionalism, discouragement, and apostasy; against the new "fads"—modern adventism, faith-healing pietistic "science," Saturdayism, æsthetic sacerdotalism, and all that ilk. It applies to individual cases the pulpit discussions of great doctrines, and it suggests to the preacher the special needs of the hour. The class meeting thus proves how essential it is under our itinerancy to guarantee at least a permanent subpastorate.

4. The class meeting cultivates the social spirit and life, bringing people of different social types into friendly communion on the basis of divine relationships and experiences. It is a social leveler. It expands the horizons in which busy and unintellectual people live. It develops conversation in a natural tone on high and holy themes.

5. It builds up the church as a working agency—guarantees cooperation in local financial plans—in social science, in visitation, and other forms of benevolent ministry. It demonstrates the cumulative power of little gifts, systematically and continuously made. It confirms the habit of giving to the church according to one's ability. Thus it makes it possible for a wise executive pastor to build up his church on every side and to keep the zeal of the church aflame.

In the "October Conversations" these varied results of class meetings were expressed in such figures as the following: "It is a complete system of church shepherding;" "It is the church barometer;" "It is what the heating apparatus is to a building;" "It is a spiritual gymnasium;" "It is an experiment station in the Christian life;" "It is a tower of observation for the pastor." One brother put a great deal into one sentence when he wrote, "Serious church members *love* it, indifferent members *need* it."

What to do in the class meeting is a problem for the pastor, for it is he who is responsible for the selection and appointment of the leader. Now the good leader—man or woman, young or old, uneducated, as "Father" Reeves, or refined, elegant, and sensitive, as the artist James Smetham—*must* be sensible, practical, consecrated, consistent, "of good report," enthusiastic, and faithful. Carelessness in the selection of "leaders" and gross neglect in the training of leaders will largely account for the present unpopularity of the class.

But having the class and the leader, what shall *he* do?

1. He must remember first of all that it is not the main thing in class to have a very pleasant and inspiring "experience" of one's own to tell. Never think about "an experience to tell." We go to class for a self-forgetting talk about Christ, for a reverent talk with Christ, and for a frank talk about how we may do our best work for Christ. Thus we shall inevitably start an "experience." Talking about him, talking with him, hearing him talk to us through his word and by his Spirit, we are sure to be able to say, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Therefore the members of a class must look away from self, must

look at the things that are above; at great doctrines, at great promises, at Christ himself, our great Saviour.

2. The leader must see that the exercises of the class are varied and interesting as well as instructive. Prayer, Bible readings, Bible study (let every member have a Bible); conversation as in a room at home; religious testimony—frank, modest, simple, as in the sight of the heart-searching Christ himself; the study of hymns, the old hymns, the doctrines in hymns, the soul's experience in hymns, the grace and tenderness and promises and power of Christ in hymns; questions, oral or in writing; readings from the Discipline, especially ¶¶ 26–33, 50–57, and much besides. As for the use of the Bible in class we may quote from the life of Father Reeves. "He was never satisfied until every member could for himself prove from Scripture every doctrine he professed and quote from Scripture the warrant for each promise on the fulfillment of which he relied." In class meeting we may now and then sit in reverent silence for a few minutes like good Quakers—thinking, praying, longing for the felt presence of God—thus "waiting" upon him.

3. There are many topics for conversation in class meeting and for thinking about in advance, and through the whole week as a preparation for class: "The trial of faith," "The treatment of temptations," "What is selfishness—self-indulgence—self-denial?" "The real value of self-denial," "How may we help self-depreciating, sensitive, morbid, discouraged people?" "How may we carry our religion into home life?" "How should we feel toward and speak of other denominations?" "What may the humblest, the least gifted, the poorest people do to help on the work of the church?" "How may we win our own children to Christ and to the church?" The class meeting may canvass the questions of "Sabbath observance," "The true use of the holy sacrament," "The cultivation of an intelligent and sensitive conscience," "The financial claims of the church and of the benevolent causes," "Giving as a means of grace," "Covetousness and pride among poor people," etc. If the leader will encourage the members to bring written questions on any subject he will accumulate a real treasure of suggestions for the profit of his members.

4. The leader should see that the class has influence over its members seven days a week. Its wires of spiritual wisdom and power should stretch out into home, street, and shop. There is a wealth of spiritual wisdom in such writers as Ruskin, Tennyson, and Browning, for example, and a wise leader will encourage literary sessions for the study of the deep and precious spiritual contents of these and other writers. He should encourage intercessory prayer—the members for the pastor and for each other, the well for the sick and the sick for the well, parents for their children, the home workers for missionaries in the foreign field, etc. The class meeting should be warm with enthusiasm and Christian affection. It would be possible to carry on a correspondence with other class leaders, with former pastors, with absent members. The leader should himself, or through a committee, collect from wide ranges of literature strong, quickening, comforting sayings, proverbs, experiences, and incidents, especially from biographical literature. The class should occasionally have from its own scrapbooks and notebooks some of the gems it has thus collected. It should have its own little circulating library of devotional literature. It should study from the Christian view point many of the modern social problems on which God's word sheds light. It should sympathetically study questions relating to the rich and the poor, the cultivated and the ignorant, the employer and the employed, and seek to carry the Gospel into all the walks of life. Its members should systematically visit the very poor and the people who are "shut-in." It should mark with special services the Church days and also the birthdays of its members and especially the memorable days—days of conversion, of great victory, of special blessing, and the death days of the dear saints we have known and loved, and who have left us—days of death here that were truly birthdays in heaven.

5. From the European seminar we here report it was easy to make up the following condensation of advices to class leaders (they come from all the fields): Be regular in attendance. The leader must never fail. Be on hand a little before the time. Begin promptly. Close promptly. Always pray short (except in your closet of private devotion at home). Don't talk too much. Don't tire out the members. Don't preach. Be

in earnest. Be simple-hearted, natural, gentle, real. Be willing that your own wife, children, and business associates should hear every word that you speak in class. Make use of the Bible a great deal in private, but don't be tiresome with it in class as some leaders are. Comfort the downcast. Never scold. Be hopeful and joyful yourself. Encourage everybody to take part in class. Repeat Dr. Chalmers's prayer, "Lord, save me from denying thee by my own silence." Have high ideals of Christian manhood and womanhood, and of the Church as designed to make such ideals real. Live a large life. Sing and encourage your class members to sing:

> My narrow workroom seems vast and high;
> Its dingy ceiling a rainbow dome.

Discourage pessimism and fault-finding. Repress with gentleness and firmness that cheap religious fervor that attempts humor, that tries to be funny in talking about religious experience, and that indulges in empty "Hallelujahs" and "Amens" and other meaningless exclamations! Be always in earnest, serious, reverent, faithful. Give your class a name and a motto. Cultivate the *esprit de corps*. Use the printing press. Circulate "Forest Leaves" * and "leaves of the tree of life." Go to your pastor often to help him and to be helped by him. And go to God every day. Walk with God. As a good mother once said to her son as he left home, "Live near to God."

How shall class leaders be prepared for their work? Without preparation one can no more exercise the teaching and pastoral functions of a class leader than can the minister, without preparation, preach, the teacher teach, the lawyer counsel, the judge decide, or the physician practice. The fundamentals with the minister, the lawyer, the teacher, the judge, and the physician are character and tact. The same qualities are needed in the class leader. But after native endowment is recognized a work of preparation is necessary. The pastor's estimate of the work to be done will largely determine the qualities of the leaders he selects and trains.

1. The pastor must believe in the class meeting—its mission,

* The name of a new series of useful readings.

its possibilities, and the secret of its efficiency. He must accept the teachings of the Discipline, ¶¶ 28–33, 50–55, 101, 193, and Appendix 64. And if he does not have this measure of faith in the class he should seek a place in the ministry outside of Methodism. Our success imperatively demands the acceptance and appreciation of the Methodist theory on the subject of class meetings.

2. He should select women as well as men of age and experience as class leaders.

3. He should organize a company of young people with wise heads and loving hearts and put them into training for class leadership in the future.

4. He should put honor upon the office, teaching all church members to appreciate its importance, its aims, and the methods by which its original effectiveness may be restored, and thus a new career of power and success be opened before the Church. He should recognize his class leaders as in a sense associate pastors.

5. He should hold conferences with and give systematic instruction to the class leaders, expounding the Discipline, and lecturing to them on such subjects as the following: "The Care of Souls," "The Use of the Bible in Spiritual Guidance," "The Ways of the Spirit in the Inner Life," "The Danger of Self-deception," "The Peculiar Perils of our Age," "The Class Meeting Work of Early Methodism in England and America," etc.

6. He should select a special library of tracts and small books for leaders and other Christians, and incite the whole Church to read more devotional and other religious literature. From the list of books announced in the Appendix to the Discipline he should begin his selection.

7. The pastor should cultivate a class enthusiasm, visiting each class occasionally, inviting them to his own house, administering to each class at least once a year the holy sacrament and using that opportunity for exhorting them to a more perfect consecration of themselves, their children, and their property to the service of God. All this would strengthen the hands and increase the power of the leaders.

8. As already suggested, the pastor should at every meeting

of the Official Board call over the entire list of church members and probationers. In the largest church this would require but a few minutes; and the names would soon become familiar to the whole board, cases requiring attention would be referred to committees, and many lost and neglected sheep be saved to the Church.

9. Certain Sunday school teachers and their classes should be bodily transferred to the immediate recognition and care of the Official Board as regular classes of the church. We have scores of Sunday school teachers who are already doing the work of class leaders. Their recognition would give added power to them, connect the school more closely with the church, and set before the school a model of what all Sunday school classes ought to be.

It is not a gracious thing to find fault with an institution which is on the whole useful. It is well to treat the positive side of a cause and put emphasis on that, leaving the evils to correct themselves. But the deterioration may be so advanced as to require—after the strongest possible putting of advantages and duties—that there be added a suggestion of warning, that the good may be free from limitation and hindrance. The October Conferences, I am sorry to say, universally presented in very forcible way the "difficulties" and the "hindrances." In this paper I make a condensation of these reports:

1. The first embarrassment and hindrance is in the incompetence of leaders who lack consecration and training. Too many leaders "do not seem to take the appointment seriously." They have little "sense of responsibility." They do not read and study for the work; lack enthusiasm, adaptation, and ideas; "do not visit pastorally;" are irregular in the holding of meetings;" in class are "formal," "tedious," and "apathetic."

2. Too many things are going on in the Church—new devices which "are excellent, but they crowd out something better." The Sunday schools, the Epworth League, the secret orders, the "clubs"—literary, political, reformatory, social—the Young Men's Christian Association, the parlor life, modern recreation and entertainments—all these things hurt the class meeting. Better sacrifice something else and retain the class.

3. The defects, the human infirmities that crop out in the class room, especially where the leader lacks discretion and tact, repel many people and seem almost to justify the objection which really has its root in worldliness. Weak, impulsive, inconsistent people are encouraged in rant and empty fervors. The monotony and formality of testimony sometimes given by ignorant folk repel if not offend thoughtful people. There is not enough growth in spiritual life. "People live in traditions. They depend on the husks of harvests gathered twenty-five years ago." Too many class leaders give opportunity to hobbyists in "holiness" or "temperance" or "the second coming" or "the worldliness and wickedness of the Church." God forbid that I should reflect upon earnest people who think deeply, feel keenly, and speak earnestly on any one of these subjects. It is not of these I speak in this criticism. But rational people will not long attend any meeting that becomes a center of grumbling and disloyalty. Again, weak, ignorant, and malicious people may exploit personal grievances in the class and assail other members of the church. Satan may appear among the sons of God, and that as a "saint."

4. We must not and cannot forget the perils of introspection while conceding its advantages. The class meeting is not a place merely for self-searching, for unguarded, pious, egotistic expression. It is the secret meeting place for souls who hunger and thirst after righteousness, and who in united faith and fellowship seek the Master's presence and the "burn heart" which his presence kindles. It is a pity to think of the class as a place for pious profession and as always requiring a "happy experience" or a praiseworthy report of one's own character and prospects. This conception works untold harm. It engenders superficiality, hypocrisy, and the worst form of selfishness. It trusts to temporary impulses. It discourages and repels truly humble, genuine, but timid souls.

Let the class leader repress with frankness and holy severity these things that do so much harm to the Church of God.

Let the ministry give itself to the training of judicious and competent class leaders, and, by example, public exhortation, and faithful pastoral appeal, secure the confidence of the church in this time-honored institution.

And finally let us put in the hands of leaders and people and pastors the books that will prepare them most thoroughly for this delicate and most important work of edifying the Church of God.

Of course the best book is the "Book of books," in which we find the invitation to the class (Psa. lxvi, 16–20), the ideal of the class (Philem. 6), the counsels concerning the class (1 Thess. v, 11; Heb. iii, 12, 13; James v, 16). The Bible is the class leader's and the class member's manual with its wealth of biography, its revelations of the inner life, its laws of righteousness, its Gospel of grace, its "exceeding great and precious promises," its teachings concerning the Father, the Saviour, Jesus Christ, the abiding Comforter, the Holy Ghost, and its prospects of eternal fellowship in the heaven. The class meeting is the best possible Bible class, its narrated experiences become the most practical and useful commentary, and the inward experience of its truths the best demonstration of its dignity.

The next best class book is the hymn book, in which are embalmed in rhythm and rhyme the deepest, sweetest, richest thoughts that the soul can grasp. Herbert says:

> The fineness which a hymn or psalm affords
> Is when the soul unto the lines accords.

The class meeting tends to bring soul and truth into such perfect accord. The whole experience of grace, from the first sharp pangs of sin to the highest raptures of the love of God shed abroad in the heart, are to be found in the hymn book of the Church. A rich list of books might here be reported, some in our own, and some in foreign tongues. To but four I call the attention of pastors and thoughtful class leaders: *The Evidence of Christian Experience*, by Lewis Frank Stearns; *The Spiritual Life*, by George A. Coe; *Christian Life and Theology*, by Frank Hugh Foster; *The Spring of Character*, by A. T. Schofield, M.D.

The following list will be most useful:

The Biographies of Wesley, Fletcher, Hester Ann Rogers, Carvosso, James Smetham, Father Reeves, John Woolman.

Books on Class Meetings: *Seed Thoughts*, by George C.

Robinson (last edition); *The Class Meeting: Its Value to the Church*, Prize Essays by three English Wesleyan Ministers; *Thoughts Spoken in Class*, Jessop (English); *The Class Leader*, by John Atkinson.

Additional Books on the Spiritual Life: *Tongue of Fire*, by William Arthur; *Character and Characteristics of William Jones*, by Alexander Whyte, D.D., of Edinburgh; *In Green Pastures*, by Dr. J. R. Miller; *Bunyan's Characters*, First, Second, and Third Series, by Dr. Alexander Whyte; Dr. Schaff's *Christ in Song*.

Books of Choice Selection: Chiefly, *Daily Strength for Daily Needs*, compiled by Mary W. Tileston; *Honey from Many Hives*, James Mudge; *Between the Lights*, Fanny B. Bates; *Thoughts for the Thoughtful*, Adelaide S. Seaverns.

John H. Vincent.

Art. II.—LINCOLN'S POWER OF EXPRESSION.

When the letters and speeches of Lincoln were appearing in the papers as part of the news of the day, I wonder how many of us who were then living appreciated them from the literary point of view. I remember that at a certain period, some time after the war, I seemed for the first time to awake fully to the attraction of Lincoln's style. Beginning with the famous and familiar speech at Gettysburg, I reread many of his writings, and felt everywhere his genius for expression.

Of style, in the ordinary use of the word, Lincoln may be said to have had little. He certainly did not strive for an artistic method of expression through such imitation of the masters, for instance, as Robert Louis Stevenson's. There was nothing ambitiously elaborate or self-consciously simple in Lincoln's way of writing. He had not the scholar's range of words. He was not always grammatically accurate. He would doubtless have been very much surprised if anyone had told him that he had a "style" at all. And yet, because he was determined to be understood, because he was honest, because he had a warm heart and a true, because he had read good books eagerly and not coldly, and because there was in him a native good taste, as well as a strain of imagination, he achieved a singularly clear and forcible style, which took color from his own noble character, and became a thing individual and distinguished.

He was, indeed, extremely modest about his accomplishments. His great desire was to convince those whom he addressed, and if he could do this—if he could make his views clear to them, still more if he could make them appear reasonable—he was satisfied. In one of his speeches in the great debate with Douglas he said: "Gentlemen, Judge Douglas informed you that this speech of mine was probably carefully prepared. I admit that it was. I am not a master of language; I have not a fine education. I am not capable of entering into a disquisition upon dialectics, as I believe you call it; but I do not believe the language I employed bears any such construction as Judge Douglas puts upon it. But I don't care

about a quibble in regard to words. I know what I meant, and I will not leave this crowd in doubt, if I can explain it to them, what I really meant in the use of that paragraph."

Who are, to Americans at least, the two most interesting men of action of the nineteenth century? Why not Napoleon and Lincoln? No two men could have been more radically different in many ways; but they were both great rulers, one according to the "good old plan" of might, the other by the good new plan of right: autocrat—democrat. They were alike in this—that both were intensely interesting personalities; both were moved by imagination, and both acquired remarkable power of expression. One used this power to carry out his own sometimes wise, sometimes selfish, purposes; to dominate and to deceive; the other for the expression of truth and the persuasion of his fellow-men.

Napoleon's literary art was the making of phrases which pierced like a Corsican knife or tingled the blood like the call of a trumpet. His words went to their mark quick as a stroke of lightning. When he speaks it is as if an earthquake had passed under one's feet.

Lincoln's style is very different; heroic, appealing, gracious or humorous, it does not so much startle as melt the heart. These men were alike in this—that they learned to express themselves by dint of long practice, and both in youth wrote much nonsense. Napoleon in his young days wrote romance and history; Lincoln wrote verse and composed speeches. Napoleon failed as a literary man; Lincoln certainly did not make any great success as a lyceum lecturer; in fact, his style was at its best only when his whole heart was enlisted.

Lincoln's style, at its best, is characterized by great simplicity and directness, which in themselves are artistic qualities. In addition there is an agreeable cadence, not overdone except in one curious instance—a passage of the Second Inaugural—where it deflects into actual rhythm and rhyme:

> Fondly do we hope—fervently do we pray—
> That this mighty scourge of war may speedily pass away.

This does not spoil, but it somewhat injures, one of the most memorable of his writings.

Then there is in Lincoln a quaintness, a homeliness, and humor of illustration, along with a most engaging frankness and intellectual honesty. The reader has both an intellectual and moral satisfaction in the clearness and fairness of the statement. All this affects agreeably the literary form, and helps to give Lincoln's style at times the charm of imaginative utterance; for imagination in literature is, essentially, the faculty of seeing clearly and the art of stating clearly the actual reality. There was nothing of invention in Lincoln's imagination; his was the imagination that is implied in a strong realization of the truth of things in the mind of the writer or speaker.

Where and how did Lincoln gain his mastery of expression? He said of himself:

> The aggregate of all his schooling did not amount to one year. He was never in a college or academy as a student. . . . What he has in the way of education he has picked up. After he was twenty-three and had separated from his father, he studied English grammar—imperfectly, of course, but so as to speak and write as well as he now does. He studied and nearly mastered the six books of Euclid since he was a member of Congress. He regrets his want of education and does what he can to supply the want.

As a boy at home we are told that he would write, and do sums in arithmetic, on the wooden shovel by the fireside, shaving off the used surface and beginning again. At nineteen it is recorded that he "had read every book he could find, and could spell down the whole country." He read early the Bible, Æsop's *Fables*, *Robinson Crusoe*, *Pilgrim's Progress*, a history of the United States, Weems's *Life of Washington*, Franklin's *Autobiography;* later, the life of Clay and the works of Burns and Shakespeare. Not a bad list of books if taken seriously and not mixed with trash; for, of course, culture has to do not so much with the extent of the information as with the depth of the impression.

The youthful Lincoln pondered also over the Revised Statutes of Indiana; and "he would sit in the twilight and read a dictionary as long as he could see." John Hanks said, "When Abe and I returned to the house from work he would go to the cupboard, snatch a piece of cornbread, take down a book, sit down, cock his legs up as high as his head, and read."

At twenty-four, when he was supposed to be keeping a shop, Nicolay and Hay speak of the "grotesque youth, habited in homespun tow, lying on his back, with his feet on the trunk of the tree, and poring over his book by the hour, grinding around with the shade as it shifted from north to east."

The youth not only read and thought, but wrote, among other things, nonsensical verses; and he composed speeches. He went early into politics, and soon became a thoughtful and effective speaker and debater. Of the language that Lincoln heard and used in boyhood, says Nicolay, is an essay on "Lincoln's Literary Experiments" printed since the *Life* was issued, "though the vocabulary was scanty, the words were short and forcible." He learned among men and women poor and inured to hardship how the plain people think and feel.

In his young manhood at Springfield he measured wits with other bright young lawyers, in plain and direct language before plain and simple-minded auditors, either in political discussion or in the court room; either in the capital or in the country towns of Illinois. His mathematical and legal studies were an aid to precise statement, and his native honesty made him frank and convincing in argument. He felt himself to be a poor defender of a guilty client, and sometimes shirked the job.

If for a brief period in his youth he indulged in anything resembling the spread-eagle style of oratory, he was quick, as Nicolay declares, to realize the danger and overcome the temptation. His secretary relates that in his later years he used to repeat with glee the description of the Southwestern orator of whom it is said, "He mounted the rostrum, threw back his head, shined his eyes, and left the consequences to God."

By practice in extemporary speaking Lincoln learned to do a most difficult thing, namely, to produce literature on his legs. It is difficult thus to produce literature, because the words must flow with immediate precision. It is unusual for a politician to go through life always addressing audiences, and yet always avoiding the orator's temptation to please and captivate by extravagant and false sentiment and statement. The writer, and particularly the political writer, is tempted to

this sort of immorality, but still more the speaker, for with the latter the reward of applause is prompt and seductive. It is amazing to look over Lincoln's record and find how seldom he went beyond bounds, how fair and just he was, how responsible and conscientious his utterances long before these utterances became of national importance. Yet it was largely because of this very quality that they assumed national importance. And then both his imagination and his sympathy helped him here, for while he saw and keenly felt his own side of the argument, he could see as clearly, and he could sympathetically understand, the side of his opponent.

Lincoln was barely twenty-three when, as a candidate for the Legislature, he issued a formal address to the people of Sangamon County. It is the first paper preserved by Nicolay and Hay in their collection of his addresses and letters. Nicolay well says that "as a literary production no ordinary college graduate would need to be ashamed of it."

In this address we already find that honest purpose, that "sweet reasonableness" and persuasiveness of speech, which is characteristic of his later and more celebrated utterances. In his gathered writings and addresses we find, indeed, touches of the true Lincoln genius here and there from the age of twenty-three on. In the literary record of about his thirty-third year occur some of the most surprising proofs of the delicacy of his nature—of that culture of the soul which had taken place in him in the midst of such harsh and unpromising environment. Reference is made to the letters written to his young friend Joshua F. Speed, a member of the Kentucky family associated by marriage with the family of the poet Keats.

In Lincoln's early serious verse the feeling is right, though the art is lacking; but the verses are interesting in that they show a good ear. Note has been made of a pleasing cadence in Lincoln's prose; and it is not strange that he should show a rhythmical sense in his verse. He showed a good deal of common sense in not going on with this sort of thing, and in confining the publication of his inadequate rhymes to the sacred privacy of indulgent and sympathetic friendship.

We come now to Lincoln the accomplished orator. His

speech in Congress on the 28th of January, 1848, on the Mexican War, strikes the note of solemn verity and of noble indignation which a little later rang through the country and, with other voices, aroused it to a sense of impending danger.

It was in 1851 that he wrote some family letters that not only show him in a charming light as the true and wise friend of his shiftless stepbrother, but the affectionate guardian of his stepmother, who had been such a good mother to him. There is something Greek in the clear phrase and pure reason of these epistles.

DEAR BROTHER: When I came into Charleston day before yesterday, I learned that you are anxious to sell the land where you live, and move to Missouri. I have been thinking of this ever since, and cannot but think such a notion is utterly foolish. What can you do in Missouri better than here? Is the land any richer? Can you there, any more than here, raise corn and wheat and oats without work? Will anybody there, any more than here, do your work for you? If you intend to go to work, there is no better place than right where you are; if you do not intend to go to work, you cannot get along anywhere. Squirming and crawling about from place to place can do no good. You have raised no crop this year; and what you really want is to sell the land, get the money, and spend it. Part with the land you have, and, my life upon it, you will never after own a spot big enough to bury you in.

We find in his Peoria speech of 1854 a statement of his long contention against the extension of slavery, and a proof of his ability to cope intellectually with the ablest speakers of the West. His Peoria speech was in answer to Judge Douglas, with whom four years afterward he held the senatorial debate. Lincoln was now forty-five years old, and his oratory contains that moral impetus which was to give it greater and greater power.

In 1856 occurred the Fremont and Dayton campaign, which came not so very far from being the Fremont and Lincoln campaign. In a speech in this campaign he used a memorable phrase: "All this talk about the dissolution of the Union is humbug, nothing but folly. *We do not want to dissolve the Union; you shall not.*" In his famous speech delivered at Springfield, Ill., at the close of the Republican State Convention of 1858—in which he had been named as candidate for United States senator—the skillful and serious orator rises

not merely to the broad level of nationality, but to the plane of universal humanity. As events thicken and threaten, his style becomes more solemn. So telling at last his power of phrase that it would hardly seem to be an exaggeration to declare that the war itself was partly induced by the fact that Abraham Lincoln was able to express his pregnant thoughts with the art of a master. How familiar now these words of prophecy:

"A house divided against itself cannot stand." I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided.

The cadence of Lincoln's prose with its burden of high hope, touched with that heroism which is so near to pathos, reminds one of the *Leitmotif*, the "leading motive" in symphony and music-drama, of which musicians make use, and which is especially characteristic of the manner of Wagner:

Two years ago the Republicans of the nation mustered over thirteen hundred thousand strong. We did this under the single impulse of resistance to a common danger, with every external circumstance against us. Of strange, discordant, and even hostile elements, we gathered from the four winds, and formed and fought the battle through, under the constant hot fire of a disciplined, proud, and pampered enemy. Did we brave all then to falter now—now, when that same enemy is wavering, dissevered and belligerent? The result is not doubtful. *We shall not fail—if we stand firm, we shall not fail. Wise counsels may accelerate or mistakes delay it, but, sooner or later, the victory is sure to come.*

We have arrived now at the period of the joint debate between Lincoln and Douglas. In Lincoln we have the able and practiced attorney, with one side of his nature open to the eternal; in Douglas the skillful lawyer, adroit and ambitious, not easily moved by the moral appeals which so quickly took hold upon Lincoln, but a man capable of right and patriotic action when the depths of his nature were stirred.

One of the most characteristic qualities of Lincoln's expression is its morality, its insight, its prophecy; and in the now famous debate he reached well-nigh the fullness of his power to put great thoughts into fitting language. Straight his words went into the minds and hearts of eagerly listening

crowds. The question, he contended, was as to the right or the wrong of slavery:

> That [he said] is the real issue. That is the real issue that will continue in this country when these poor tongues of Judge Douglas and myself shall be silent. It is the eternal struggle between these two principles—right and wrong—throughout the world. They are the two principles that have stood face to face from the beginning of time, and will ever continue to struggle. The one is the common right of humanity, and the other the divine right of kings.

A recent biographer of Lincoln, Mr. John T. Morse, Jr., says that "it is just appreciation, not extravagance, to say that the cheap and miserable little volume, now out of print, containing in bad newspaper type *The Lincoln and Douglas Debates*, holds some of the masterpieces of oratory of all ages and nations."

It is interesting to recall the fact that, in the pause of his affairs after the debate with Douglas, Lincoln took up the then popular custom of lyceum lecturing. In the very year before his election to the Presidency the great statesman and orator was engaged in delivering a totally uninspired lecture on "Discoveries, Inventions, and Improvements" in towns near Springfield, and in Springfield itself on Washington's Birthday in the fateful year of 1860. There was little in this lecture to attract the slightest attention; and while it may have given satisfaction among neighbors, it could never have added to his fame. Yet when he had the opportunity of an engagement to lecture on political subjects in the same month of February, he made what is now known as the "great address" at Cooper Union. Soon after this came his nomination, then his election to the Presidency of the United States; and with these events he may be said to have resumed his true literary career, for, as said already, his style was at its best only when he was dealing with a cause in which his whole heart was enlisted.

By way of contrast to what has passed and is to come, let us cull some of the passages in which shone Lincoln's wit and humor. How pleasing it is to know that his melancholy nature, his burdened spirit, were refreshed with glimpses—often storms—of mirth! They say that to see Lincoln laugh was an amazing sight.

The humor of which we learn so much from those who heard him tell his quaint and often Rabelaisian stories came out sharply and roughly in one of his congressional speeches, in which he referred with grim sarcasm to General Cass's military record as used for political ammunition. Here are some later touches of his wit: "The plainest print cannot be read through a gold eagle." "If you think you can slander a woman into loving you, or a man into voting for you, try it till you are satisfied." Again: "Has Douglas the exclusive right in this country to be on all sides of all questions?" Again: "In his numerous speeches now being made in Illinois, Senator Douglas regularly argues against the doctrine of the equality of men; and while he does not draw the conclusion that the superiors ought to enslave the inferiors, he evidently wishes his hearers to draw that conclusion. He shirks the responsibility of pulling the house down, but he digs under it that it may fall of its own weight."

"The enemy would fight," said the President once, in a letter to General Hooker, "in intrenchments, and have you at a disadvantage, and so, man for man, worst you at that point, while his main force would in some way be getting an advantage of you northward. In one word, I would not take any risk of being entangled upon the river like an ox jumped half over a fence and liable to be torn by dogs front and rear without a fair chance to gore one way or kick the other." It was also to Hooker that he wrote: "Only those generals who gain successes can set up dictators. What I now ask of you is military success, and I will risk the dictatorship."

In a letter written in 1859 to a Boston committee he said, in describing a change in party standards: "I remember being once much amused at seeing two partially intoxicated men engaged in a fight with their greatcoats on, which fight, after a long and rather harmless contest, ended in each having fought himself out of his own coat and into that of the other. If the two leading parties of this day are really identical with the two in the days of Jefferson and Adams, they have performed the same feat as the two drunken men." And this is from his very last public address: "Concede that the new government of Louisiana is only to what it should be as the

egg is to the fowl, we shall sooner have the fowl by hatching the egg than by smashing it."

A specimen of his spoken wit is the story told of his reply to the countryman who at a reception said—in the prepared speech that patriots so often shoot at the President as they plunge past him in the processions through the White House —"I believe in God Almighty and Abraham Lincoln." "You're more than half right," quickly answered the President. When, at a conference with Confederate leaders, he was reminded by the Southern commissioner, Mr. Hunter, that Charles I entered into an agreement with "parties in arms against the government," Lincoln said: "I do not profess to be posted in history. In all such matters I will turn you over to Seward. All I distinctly recollect about the case of Charles I is that he lost his head."

Lincoln was elected to the Presidency of the country on the verge of civil war. In his farewell to his fellow-townsmen sounds again that musical "motive" of which I have spoken, recurring like the refrain of a sad but heroic poem. Remember the passage quoted before. It occurred in his speech of 1858: "The result is not doubtful. We shall not fail—if we stand firm, we shall not fail. Wise counsels may accelerate or mistakes delay it, but, sooner or later, the victory is sure to come."

In parting from his old neighbors he said:

> Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that divine Being who ever attended him I cannot succeed. With that assistance I cannot fail. Trusting in him, who can go with me and remain with you, and be everywhere for good, let us confidently hope that all will yet be well.

The First Inaugural concludes with a passage of great tenderness. We learn from Nicolay and Hay that the suggestion of that passage, its first draft indeed, came from Seward. But compare this first draft with the passage as amended and adopted by Lincoln! This is Seward's:

> I close. We are not, we must not be, aliens or enemies, but fellow-countrymen and brethren. Although passion has strained our bonds of

affection too hardly, they must not, I am sure they will not, be broken. The mystic chords which, proceeding from so many battlefields and so many patriot graves, pass through all the hearts and all hearths in this broad continent of ours, will yet again harmonize in their ancient music when breathed upon by the guardian angel of the nation.

And this is Lincoln's:

I am loath to close. We are not enemies but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union when again touched, as surely they will be, by the better angels of our nature.

There is in this last something that suggests music; again we hear the strain of the *Leitmotif*. Strangely enough, in 1858 Lincoln himself had used a figure not the same as, but suggestive of, this very one now given by Seward. He was speaking of the moral sentiment, the sentiment of equality, in the Declaration of Independence. "*That*," he said, "is the electric chord in that Declaration, that links the hearts of patriotic and liberty-loving men together, that will link those patriotic hearts as long as the love of freedom exists in the minds of men throughout the world."

In the final paragraph of the Second Inaugural we find again the haunting music with which the First Inaugural closed. On the heart of what American—North or South—are not the words imprinted?

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

As the great musician brings somewhere to its highest expression the motive which has been entwined from first to last in his music-drama, so did the expression of Lincoln's passion for his country reach its culmination in the tender and majestic phrases of the Gettysburg Address:

In a larger sense we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who

struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth.

But there is a letter of Lincoln's which may well be associated with the Gettysburg Address. Here again is the *Leitmotif*. It was written, just one year after the delivery of the Address, to a mother who, the President heard, had lost five sons in the army. I believe the number was not so large, though that does not matter.

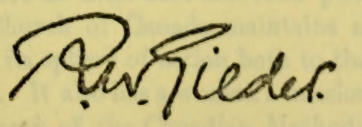
EXECUTIVE MANSION,
WASHINGTON,
November 21, 1864.

MRS. BIXBY, Boston, Massachusetts.

DEAR MADAM: I have been shown in the files of the War Department a statement of the Adjutant General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully, ABRAHAM LINCOLN.

This letter of consolation in its simplicity and fitness again recalls the Greek spirit. It is like one of those calm monuments of grief which the traveler may still behold in that small cemetery under the deep Athenian sky, where those who have been dead so many centuries are kept alive in the memories of men by an art which is immortal.



Art. III.—OUR MISSIONARY POLITY.

It is very often a thankless task to call attention to possible improvements in either the general polity or practical workings of organizations of a charitable or religious character. To many minds every attempt of this kind seems like opposition to a good cause, or perhaps like an attempt to lay hostile hands upon a sacred ark, and a well-meant criticism is too often repelled as an attack by an enemy instead of being welcomed as the counsel of a friend. It is quite possible that the great missionary enterprise has suffered in some measure in this way. It has survived many hostile attacks and is still strongly defended, but it is thought by not a few that it would have fared better if its merits had been more freely discussed by its friends, and possible improvements in its methods not only sought after but freely adopted when there seemed good reason for doing so. The Methodists of the present generation are rapidly extending their missions, and it would be strange if a comparison of their lines of policy at home and their methods abroad should not bring to light the fact that in all the great divisions of the English-speaking world they have much to learn and some things to unlearn before they will be prepared to play a part worthy of their illustrious ancestry, to say nothing of their transcendent opportunities.

A glance at the missionary statistics of three leading divisions of the great Methodist family brings to light some striking contrasts. The Wesleyan Methodists of England, for instance, maintain a missionary society in the interest of foreign missions exclusively. They also have a society devoted to the home field and a foreign society under control of the women of the Church. In addition to these agencies they have great "forward movements" in London, Manchester, and other cities, which are prosecuted with great vigor and at great expense, but no report of their cost has been published.

The Methodist Church of Canada maintains a missionary society, but extends its sphere of action both to the home field and to foreign lands. It also has a woman's missionary society. Not a little of the work of the Canadian Methodists which is

reckoned as belonging to the home field is practically foreign, as it is carried on among remote Indian tribes more difficult to reach than if living on the shores of India, China, or Japan.

Turning next to the Methodist Episcopal Church, we find a general missionary society for home and foreign work, with two societies under the control of women, one for the foreign, and one for the home field. A society for city evangelization is also in operation, and other agencies are employed with some freedom within the bounds of Annual Conferences.

If now we glance at the statistics of the three leading societies of these three Methodist Churches our attention is at once arrested by what seems to be an extraordinary discrepancy. The Wesleyan Methodists are reported as giving for the foreign work at the rate of one dollar and thirty-seven cents per member; for both home and foreign one dollar and seventy-three cents per member. The Canadian Methodists give at the rate of eighty-one cents per member, for both home and foreign missions, while the Episcopal Methodists give at the rate of but forty-five cents per member, for home and foreign missions, of which twenty-five and a half cents are sent abroad and nineteen and a half expended in the United States. It thus appears that the leading branch of British Methodism gives more than five times as much, in proportion to numbers, for foreign missions as does the Methodist Episcopal Church, while the Canadian Methodists give for both home and foreign nearly twice as much. This is certainly a surprising discovery and will probably appear incredible to many readers, but the disagreeable figures stare us in the face and cannot be explained away.

It can hardly be said that American Methodists are less able to give than their English or Canadian brethren. It is very true that the large colored membership in the Southern States is made up chiefly of very poor people, but, unfortunately, the showing is hardly better if a comparison is made between our foreign brethren and a select portion of the Northern States. Take, for instance, the rich and prosperous States of Ohio and Indiana. The Methodist membership in these two States is nearly equal to that of British Methodism, and the average ability of the people is probably equal to that

of any English-speaking people on the globe. The people of Ohio are certainly not less prosperous than their Canadian neighbors, and yet, they give, per member, less than half as much for the great missionary cause. Taking Ohio and Indiana together, the average annual missionary contribution of our membership amounts to the pitiful sum of thirty-three and a half cents. Explanations may be offered, no doubt, but it will be found that our brethren in England and Canada are as well provided with exceptions as we are, and that, while a correction may be made here and there, in the main, when estimated by the same rule, those who ought to be first are last. And, to make the matter worse, our people are not mending their ways, but are receding rather than advancing so far as the ratio of personal giving is concerned.

How can this unexpected, and indeed extraordinary, state of things be accounted for? The membership of the Methodist Episcopal Church is not perfect, and yet in point of devotion it is probably not inferior to that of the other Churches in question. Our people are not wanting in missionary spirit, and volunteers for service at the front are found as readily among them as anywhere in the world. The explanation must be found in our policy or methods. Do we adopt the same methods as the Canadian and English Methodists, or do we persistently adhere to plans of our own, in the face of monotonous failure, and insist that we are succeeding while so manifestly failing?

It will be found on investigation that we are somewhat peculiar both in the policy which we have adopted and in the methods which we employ in carrying it into effect. One little paragraph in our Discipline touches the root of the matter: "The support of missions is committed to the churches, congregations, and societies as such." The whole Church is regarded as one great missionary society, and each society is made, so far as finance is concerned, an auxiliary. This may do well enough in theory, in practice it has virtually reduced the local missionary organization to a shadow. Though here and there a missionary committee may be found, more commonly the whole burden of responsibility is thrust upon the presiding elder and pastor. A "Missionary Committee" is provided for,

but seldom appointed, and when appointed rarely acts. In short, the so-called "Missionary Society" is little more than a skeleton organization, having no constituency of its own, and representing only the departmental operations of the Church in home and foreign missions. In each Annual Conference a skeleton society, having a president and secretary, is expected to exist, but the functions of these societies are usually limited to the holding of a public meeting once a year. A secretary is provided for by the Discipline in each presiding elder's district, but the office is often left vacant and its duties are nominal. Each presiding elder and pastor is made responsible for a missionary collection, and many of these brethren wince under the pressure which is put upon them, and do not find their love for the missionary cause increased by the procedure.

In both England and Canada the course pursued is different. Collectors are not only appointed, they are drilled and superintended in their work. No pastor is left to bear the burden alone, and no source of income is despised or rejected because to business men it may seem trivial. It is not enough that the pastor must "raise" a specified sum; the *people* accept the duty of giving, and do give, whether the pastor is faithful or not. The illusive value of "collections" does not deceive the Methodists abroad as it does in the United States. A public collection taken once a year, and subject to the fluctuations caused by stormy weather, counter attractions, bad management, and other incidental contingencies, is a most uncertain source of revenue for any enterprise, and yet, year after year this is the plan adopted generally in our churches, so far as our adult membership is concerned, for replenishing our missionary treasury. The result is a slowly receding ratio of giving and a complete failure to reach a large proportion of our people.

When the Woman's Foreign Missionary Society was organized the good sisters who had the work in hand were required to forego the right to take public collections, and this restriction was regarded by them as a great hardship. As a matter of fact, it proved the very life of the society. These energetic women proceeded to enroll a constituency of permanent givers and at the same time put in motion agencies of various

kinds which were intrusted to persons who had convictions on the missionary question, and whose efforts were not contingent upon either weather or incidental events. The result has been a long series of successful years, and steady, and at times rapid, increase of revenue. Indeed, so marked and so uniform has the advance of this society been, that its very success has been esteemed a fault by some who evidently failed to perceive the secret of its prosperity.

We shall never secure a sound financial basis for our missionary work until we adopt a plan for securing permanent annual subscriptions from the whole membership of the Church. Nor can we ever hope to secure a healthy and intelligent interest in the missionary enterprise until we learn to place the cause upon the hearts and in the hands of the people. Thousands of pastors are made to feel that their ministerial standing depends upon their success in reporting a good collection; but, as for the rank and file of the membership, a very large proportion are indifferent to the cause of missions. The *people*, the individual members, must be reached before a material change for the better can be expected, and this can only be done by making the Missionary Society in fact, what it is in name, an organized, effective, self-directing agency for bringing the whole world to Christ.

The unit of organization in such a society should be a local society in each congregation. Next, there should be a district society in each presiding elder's district. In the next place the Conference missionary society should be lifted into actual existence and clothed with functions which will give it a prominent place in the Church. Its anniversaries should not be held at the session of the Annual Conference, and its membership should be composed of ministerial and lay members and of both sexes. In each General Conference District a branch society should be organized, to which delegates should be sent at annual meetings. Lastly, a working majority of the General Committee should be composed of delegates chosen by these branch societies and the corresponding secretaries should be elected by the General Committee.

The mere statement of this outline will probably condemn it, at first sight, in the mind of the average reader, and yet it

is certain that it points in the direction to which both opinion and events are tending. Our present machinery is both outworn and outgrown. Locally, one man bears almost the whole responsibility. In the district the presiding elder is expected to bear the burden, while in the Conference the very names of the president and secretary of the Conference society are unknown. As for the General Committee it has never been a representative body in any broad sense of the word. It is no longer able to perform its chief duty, which is the task of distributing the annual revenue of the society. It is an able body, much given to debate, and by no means wanting in statesmanship; but as a business organization it is badly managed, and its work is not always well executed.

A visitor to the annual meeting of the Woman's Foreign Missionary Society will find eleven district secretaries seated around a large table with the estimates from the foreign fields before them. These estimates are read out, item by item, canvassed in a conversational way, and subjected to careful scrutiny. In the General Committee, on the other hand, there is a rigid enforcement of parliamentary rules; a procedure which sometimes adds dignity to the proceedings, but at other times strikes a casual visitor as little short of ludicrous. The estimates are supposed to have been examined before presentation, but, if so, those who do the debating and the voting have no personal knowledge of the fact. To say that a committee of over fifty persons cannot act otherwise is only another way of saying that the business in hand has outgrown the organization which is expected to manage it.

The proposal to have the corresponding secretaries elected by the General Committee will strike some readers as little short of revolutionary, but it is perhaps the most important suggestion contained in this paper. Those who observe carefully the trend of thought in our Church are aware that there is dissatisfaction with the policy of electing all manner of Church officers by ballot in the General Conference. Such elections are more or less demoralizing to the best interests of an ecclesiastical assembly, and they certainly do not increase the confidence of the Church in the General Conference. Nor do they tend to put men in places best adapted to them.

Sometimes a secretary is chosen because he is thought to be the best man for the post, but quite as often he falls heir to the appointment because of failure to get another place, or perhaps because the secretaryship is used as a stepping-stone on the way to supposed promotion. A missionary secretary should be chosen because of his known faith in the missionary enterprise, his fitness for the work to be done, his leadership among the people, and his previous achievements in promoting the work of missions among the churches. Such a man would be much more readily found by a General Committee, brought together from all sections of the Church, than by a General Conference in which a series of spectacular elections thrusts all manner of aspiring men to the front, and in which the methods inevitably called into action much resemble those observed by politicians of this world.

It would be impracticable to give a detailed outline of the kind of organization needed by such a society as the one proposed, but one possible error should be avoided. While it has become popular in our Church to advocate a reduction of elective officers to the lowest possible point, this policy may easily be carried too far. An increased revenue of a million dollars a year is needed by our work abroad and at home in the immediate future, and all past experience ought to convince us that a million dollars cannot be gathered by a series of public appeals, nor can it be secured by two or three popular orators. It can only be realized by an organized leadership, as every business man in the world will instinctively understand, and in such a plan as that proposed there should be provision for the appointment of a field secretary for every branch society. This secretary in many cases might be a young man, lay or clerical, and need not be an expensive addition to the working force of the Church. Though superfluous officials are always to be avoided, needed workers should not be dispensed with simply because a prejudice exists against office seekers as a class, and one hundred true-hearted young men could be profitable employed in this kind of work for at least the next five years.

For more than half a century past the question of dividing the Missionary Society, creating one organization for missionary

work in foreign lands and one for home evangelization, has from time to time been pressed upon the attention of the Church. It has never yet received a full and fair hearing, but it cannot be much longer thrust aside. The objections to the present plan are manifold, and are becoming more imperative every year. In the popular mind and heart the word *missionary* is a term which since the days of Carey and Coke, of Heber and Judson, belongs to the Christless nations. The persistent idea which animates the Churches of Christendom is that of wresting the kingdoms which sit in darkness from the power of sin and Satan, and adding them to the household of nations which bears the Christian name. The work of evangelization in the home land is in many of its features a different work and it is a mistake to confound the two, and especially to insist on assuming that they are alike, when all the world can see that they are not. In fact, a difference is recognized by our Missionary Society itself. The administration of the office is almost wholly absorbed by the foreign work, the appeals to the public are made almost exclusively in the name of the heathen world ; the so-called home mission work consists in voting subsidies to certain Annual Conferences, and with this act the work of the Missionary Society begins and ends. This very neglect of the functions which a missionary society is expected to exercise has led to the creation of other societies : that of Church Extension and the Freedmen's Aid and Southern Education Society. Both of these are, in current phrase, home missionary societies ; in Asia and Africa our missionaries are expected to build their churches and carry on their educational work by the aid of the Missionary Society, but in the United States these duties have been provided for by the creation of the two new societies. Why not consolidate these two into one, or rather unite them with a new organization to be called the Home Evangelization Society ? Such a society would at once take its place as the most powerful organization in the Church, and while its work could be carried on in three departments, or under three bureaus, it would render better service to each separate cause than is possible now. The revenues would be more than doubled at a stroke, and for the first time in its history our leaders in the cities would begin to feel that they had

something to hope for in one of the great societies of the Church.

The failure of the present plan is pitifully evident when the "city problem" is brought before the General Committee. The utmost that can be expected is a petty appropriation of two or three thousand dollars when ten times that sum would not suffice for any really effective work. Eloquent appeals are heard, setting forth the startling condition of the millions who are fast gaining control of our cities, and, through them, of the nation, but year after year such appeals are absolutely wasted. The Missionary Society as at present constituted never has been, and never will be, able to grapple with such a problem. Small appropriations are given to aid a few missions to foreigners in our cities, but the real problem—the greatest problem now confronting our Christian civilization—is left untouched. What is a home missionary society for if it cannot look such a problem in the face? Better, a thousand times better, confess to a failure, and provide an organization which will be adapted to such an emergency. We shall be met at this point by the objection that legal obstacles stand in the way of any consolidation of societies. But legal resources will be found abundantly able to cope with legal obstacles, and no serious doubt need be entertained on that score.

Six objects are set before the Church as "official benevolences." Two of these receive annually about three fourths of a cent for each member of the Church, and with the exception of the Missionary Society no one of the Boards named receive so much as five cents a member. For the credit of the Methodist name, this spectacle should be removed from view.

One important question beset with peculiar difficulties remains. Two woman's missionary societies have come into existence in recent years, one for the foreign and one for the home field. Both are well organized, vigorous, and successful. The former stands second in point of income to the Missionary Society among all the "benevolent" societies of the Church. The latter has an income almost equal to that of the Church Extension and Freedmen's Aid Societies combined. These figures ought to startle the Church. The two societies are subordinate to the Missionary Society, but ought to be

auxiliary. Their existence and successful career demand that the foreign and home mission work of the Church should be divided on natural lines and placed under two thoroughly organized societies. In these the two woman's societies could have due representation and some elements be thus harmonized which are now slightly discordant.

It will be easy enough to find flaws in the imperfect outline sketched in this paper, but it would be a poor plan indeed which would not be preferable to the present unsatisfactory drift of our missionary interests. Alike at home and abroad we have entered upon a new era. New dangers confront us, new opportunities invite us, new obligations command us. We are living at a supreme crisis in the history of the race. The least and most obscure mission in all our oriental field presents more signs of promise, more trophies actually won, and more open doors than could have been found in the whole of our foreign fields a brief generation ago. God is thrusting the missionary into the foreground of the world's great events. With Dr. Livingstone the era closed forever when the Christian missionary could be regarded as a pious hermit, living apart from the world of active affairs. He is abroad in the wide world to-day. He lays the foundations of empires, blends together the elements of new civilizations, constructs new institutions, and from this time forth marches in the van of every great movement which marks the progress of the race. The present is a supreme moment in the history of the missionary enterprise. In God's name let us be up and doing. Our present situation is critical in the extreme. Eastern Asia, Southern Asia, and Africa, the regions where the Christless myriads are found, are all beckoning to us from their distant shores. Two hundred thousand dollars will be needed in November next to make even a partial response possible. At such a time, in the face of such events, what should be, what shall be our response?

J. M. Thoburn

Art. IV.—THE MOTHER IN THE CHURCH.

In a phrase of striking beauty and suggestiveness Paul calls the Church "the household of faith." We may well study the comparison. Like the family the Church has its adult members and its little children, its strong and its weak, its robust and its ailing ones. The pastor, set apart officially to minister in doctrine and discipline, stands for the father. The laity, with its numerous auxiliary organizations composed of men and women, may well correspond to the older brothers and sisters. But—where is the mother? The Roman Catholic Church has felt so deeply the need of the feminine element in its organization that for nearly a thousand years it has denied its pastors the right of literal fatherhood that they may ideally be both father and mother to the flock. The gift to the Roman Church of the Virgin Mary herself, deified increasingly in these later centuries, has been in farsighted response to the same ever-recurring demand. But Protestants understand how worse than useless are these unnatural makeshifts. Our ideal, were we forced to give enough thought to the subject to formulate an ideal, is that the perfect pastor, unrestrained in the social and family relations which go to make up perfect manhood, unites in himself the qualities of an entire humanity—feminine as well as masculine. But there are two reasons why this ideal can never be realized. The first is found in the very constitution of a man, by which he is unadapted, mentally and spiritually, for much of the work of "the household of faith;" and the second appears in the artificial limitations placed upon every pastor—the social restrictions that bind him, and, above all, the unwritten law which, with rare exceptions, places only one man at the head of a parish, no matter if that parish numbers tens of thousands.* Nor can it be successfully maintained that woman's helpful but necessarily limited activity in unofficial lines supplies the need of the mother in the Church, even though this activity is a matter of grateful comment the world over. For, if so,

* The school census of 1896 shows a population of ninety thousand people within a radius of eight blocks from Halsted Street Methodist Episcopal Church, in Chicago.

then the converse would hold, that because of the assistance of our stewards, trustees, class leaders, and Sunday school superintendents, who are usually men, we do not need the pastor.

There are two chief sources from which we may hope to know God's will touching the fundamental needs of mankind —the Scriptures and that other great book, the human heart as it is revealed in the social conditions about us. What, first, has the Bible to tell us of the work of woman in the early Church? The record is fragmentary, but it is suggestive. The first hint of formal Church organization, aside from the apostolic college, was the appointment of the seven deacons. The occasion was the murmuring of the Grecian Jews "because their widows were neglected in the daily ministrations." These "widows" are popularly supposed to have been pensioners on the Church, and we frankly concede that the weight of authority is in favor of this view. But no less a scholar than Dean J. S. Howson, the well-known co-author with Conybeare of the standard *Life of St. Paul*, contends earnestly that such an understanding is not in accord with the spirit of the Church at that time.* He maintains that we have here rather the first germs of that organization of almsgiving widows, or deaconesses, so well known in the later Church; and that these women received the bounty of the Church, not to expend it upon themselves, but to bestow it upon the poor about them; that even at this early time there began to flow through woman's hands those streams of beneficence which were so marked a characteristic of the early Church.† And, in proof of this, we notice Paul's direction concerning "widows" in 1 Tim. v, 9, 10, "Let not a widow be taken into the number under threescore years old, . . . well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have dili-

* Dean Howson says, in *Evidential Value of the Acts of the Apostles:* "For my part I am inclined to think that 'the widows' were . . . enrolled, not for the receiving of relief, but for the administration of relief. It is remarkable that the first organization of the deacons, the earliest named part of the establishment of a Christian ministry, arose out of questions of practical charity. If the suggestion I have ventured to make is a sound one, the very earliest ministry in the Church of Christ, under the apostles, was a ministry of women for the exercise of sympathetic help."

† See Uhlhorn's *Christian Charity in the Ancient Church.*

gently followed every good work." These widows are commonly credited with having all been alms receivers, but the authorities are not few who believe that many among them were deaconesses.* In incidental confirmation of this theory we have the fact that the deaconesses of the early Church were at first always chosen from among the "widows" and were always over threescore years of age. It is worth while to notice, also, in this connection that it is now generally agreed that the γυναῖκας of 1 Tim. iii, 11, does not mean "wives." Chrysostom says of this passage that it means, not women in general, but deaconesses. Jerome, looking back to the deacons just preceding, translates it "*mulieres similiter*." And following many modern authorities also there is good ground for believing that Paul had in mind here, not the women in general of the Church, but the women of the Church who corresponded to the deacons of the verses preceding.

But, dismissing these "widows"—and we speak of them not so much argumentatively as suggestively—the Phœbe of Rom. xvi, 1, has a strong claim to recognition as a deaconess. Ancient scholarship accorded her the office unhesitatingly, and modern scholarship has struggled with its conservatism until she has at last been named a "deaconess" outright in the margin of the Revised Version. And it cannot be denied that in the Church of the second,† third, and fourth centuries deaconesses, or helping widows, were very numerous and very active. They occupied an official position,‡ and

* The word καταλεγέσθω (1 Tim. v, 9) means not loosely "taken into the number," as in the Authorized Version, but "enrolled," as in the Revised Version. There may have been a more careful enrollment from the list of the widows. Notice the reading preferred by the American revisers for the verses following, wherein the younger widows are refused because they may reject their first pledge. Some widows doubtless were alms receivers, but how unlikely that the women of this "number" who had houses and lands for the exercise of a wide hospitality and other good works, with children now grown who would surely, according to apostolic direction, support them—how unlikely that such women, a whole class of them, should become pensioners on the Church. How much more likely that they were women who, by these very characteristics and this very training, were now recognized as qualified to become the almoners to others of the bounty of the Church.

A curious variation of the Arabic Version is to the point here. That version says boldly, "If a widow be chosen a deacon."

† Pliny in a letter to Trajan, about A. D. 108, asks about the "*duæ ancillæ*" that are called "*ministræ*." The class was evidently known as such, since Pliny gives it the technical explanatory designation.

‡ In the Oriental Churches the deaconess undoubtedly belonged to the clergy.—*Uhlhorn's Christian Charity in the Ancient Church.*

were the counterpart of the deacon.* They were even ordained,† or at least set apart to their office by the imposition of hands and by prayer.‡ Chrysostom, the "golden-mouthed" bishop of Constantinople, was profoundly impressed with the value of the work of deaconesses,§ and numbered among them trusted advisers and personal friends. The story of his friendship with Olympias, a woman of "exquisite beauty" and noble birth who had given not only herself but her vast fortune to the diaconate, has often been told.‖

It is not to the purpose, however, to trace in detail the history of woman's diaconate in the early Church, its wide scope, and later decay. It is enough to show, as has been done, that probably in the time of the apostles and certainly in the years immediately following, when the Church, still directly under apostolic influence, was slowly crystallizing into organized form, the place of woman as an officer in the Church was clearly recognized and authorized, and that notwithstanding her exceedingly circumscribed social position.

Let us now turn from God's written will to those conditions

* This appears constantly in the literature of the early Church. Ἡ *διάκονος* stands side by side with *ὁ διάκονος* in the *Apostolic Constitutions* and in the writings of the Church fathers whenever both classes are mentioned. The same form of words are used for the ordaining or setting apart of deacons and deaconesses. The functions of the two differed, however. The work of the deaconess was much with her own sex, and was less public than that of the deacon.

One form of the word, *διάκονος*, was at first used for both genders. The feminine form, *διακόνισσα*, came into use later. The English Bishop Brown is authority for the statement that *διάκονος* is never applied in the secular sense to woman.

† The *Apostolic Constitutions* say, "Touching the deaconesses, I, Bartholomew, do thus ordain: O bishop, thou shalt lay on her thy hands in the presence of the presbytery, of the deacons and deaconesses, and thou shalt say, 'O eternal God,'" etc. But her duties are limited. She must not "bless" (pronounce the benediction), and must not baptize; for "to ordain female priests would be pagan."

A canon of the Nicene Council (A. D. 326) ordained deaconesses in the Church. Western gatherings of the Church from A. D. 440 on, including the Synod of Orange and the Council of Orleans, forbid the ordaining of any more "widows who are called deaconesses."

‡ This is not stated to broach in any way a disquieting claim to similar recognition in modern times, but simply as a curious fact of history. The laying on of hands seems not to have been as formal and technical an act in ancient times as it has since become. Doubtless the acts of ordination and benediction shaded into each other.

§ Speaking of Phœbe (Rom. xvi, 1), Chrysostom says: "See how many ways he [Paul] takes to give her dignity. For he has both mentioned her before the rest and called her sister. It is no mean thing to be called a sister of Paul. Moreover, he has added to her rank by mentioning her being a deaconess. Paul places on each side this blessed woman her praises."—*Homilies on Romans.*

‖ Seventeen of the two hundred and forty-two letters of Chrysostom still extant are addressed to Olympias.

of human society in whose significant undertone we hear his voice speaking to his Church and saying: "In these needs also find your call to service. Let the empty mouths and the half-clad bodies of the poor, let the starving souls of the rich whom you never reach with your preached Gospel, let the moans of the uncared-for sick and dying, and the needs of friendless children be as the voice of the Son of man pleading with you for relief." In the light of such a call can we not see how pitiable is our inadequacy? The question resolves itself into simply this: Can the Church as at present organized—excluding the deaconess movement, which is hardly yet an appreciable force in our midst—meet all the demands of society that it ought to meet? Let it be distinctly understood that the efficiency of the Gospel message is not questioned here, but only the present sufficiency and adaptability of the means for conveying that message. And it is contended that there is an urgent need, not only of the administrative and teaching ministry of men, supplemented by such social and physical ministry as they may be able to give, but also of the characteristic ministry of women.

We may look, for instance, at the need among children. The eminent French philanthropist, M. Georges Bonjean, made the astounding assertion some years ago that according to careful calculation there were in France one hundred thousand children, between the ages of twelve and sixteen, who were outcast or youthful criminals* ("*abandonnés ou coupables*"). It makes the brain reel and the heart swell to bursting to think of what underlies this condition, of the vast mass of slum-born suffering babyhood that makes possible this great army of a hundred thousand outcast youth. The better moral and industrial conditions of America prevent our statistics from rising to such frightful heights, but every thoughtful student of the situation knows that there are hundreds and thousands of outcast or abandoned children in the United States. They are in our poorhouses, or absolutely unsheltered and unmothered on our city streets. And has the Church of God no responsibility concerning these little ones? Has it

*Quoted in leaflet by the late Pastor Hocart calling attention to the work of his daughter's "*Maison des Enfants*," 31 Rue de Corneille, Levallois-Perret, *près* Paris.

forgotten that childhood is God's special time of opportunity for inculcating religious truth? We mourn over the obduracy of the adult sinner and train all our strong batteries of argument and effort to beat down the hard walls of his habit and prejudice, while we neglect the low swinging portal of the heart of the child, ready to yield at the gentlest touch. But as the Church is now organized, with its unofficial women members occupied so largely with social duties or blessedly busy with family cares, can it do more than the most fragmentary work for orphan and needy children? According to our last *Year Book*, it is taking the efforts and contributions of almost three thousand of our Church members to care for one orphan child." *

But look in another direction, at the tens of thousands of not entirely abandoned but criminally neglected children. The evangel of the public school is doing much for the general intelligence of its pupils, but there are hundreds of thousands of children in the great cities of the United States not reached at all by the public school. For instance, a study of the school census of the city of Chicago reveals some startling facts. In the twenty-four central wards of that city there were, by the census of 1898, 242,780 children of school age—that is, between six and fourteen. According to the report of the Board of Education there were at that time only 114,665 sittings in the public school buildings of these twenty-four wards; less than half that of the number of school children. Allowing 50,000 for children who may have been attending private and parochial schools, and for those enjoying the partial relief of half-day sessions—and this estimate is a liberal one—it still remains true that there were more than 75,000 children in the heart of the second greatest city of our land who were not in any school whatever.†

But what of the moral and spiritual training of even that part of the children who are in the public school? The government of Mexico, though it represents a reaction against

* There are 1,020 children listed in the *Year Book* as the average attendance in our children's homes and orphanages—pp. 105–111. But our total lay membership in the United States is 2,716,652. See page 33 of *Year Book*.

† For this statistical study the author is indebted to Dr. W. E. McLennan, Pastor of Trinity Church, Chicago.

the most common form of religion in that country, has put into its public schools an excellent text-book on ethics; but there is no required ethical teaching in the United States. Multitudes of children in our public schools are never found in any place of religious teaching. They never hear a prayer, and are in such ignorance of the bare historical facts of Christianity that it is easy to cite case after case where even the names of God have been known only as convenient bywords—blasphemy itself condoned by ignorance.

Moreover, what as to the industrial and social future of these children? Occasionally an exceptionally advanced public school touches the border of "manual training"—teaches a boy to drive a nail and a girl to sew a seam—but not one gives them a trade. Our Trades Unions make the old-fashioned apprenticeship next to impossible. Our few manual training schools are far too expensive for the many, not to speak of the further complicating fact that the almost exclusive division of labor into "piece work" is greatly lessening the possibility that even the boy who has a trade will be able to earn a living by it. How are these children of the slums going to learn how to earn a respectable livelihood when the time comes that they must shift for themselves? Has the Church of God no responsibility in this matter? Has it no golden opportunity? What if it has not yet fully thought through the problem, shall it withhold a present, practical help, even if partial, because it cannot make a theory of perfect eventual relief? Shall it hesitate as to its own plain duty while speculating as to what the State ought to do? What if teaching the industries and feeding the hungry is not the highest function of the Church. Jesus Christ fed the hungry in emergencies. The apostolic Church fed the hungry in emergencies. Perhaps the profoundest impression upon society made by the early Church was because of its feeding the hungry and clothing the naked.* And is there not an emergency now? Let it be conceded that it is the State that should be charged with the duty of giving

* Julian the Apostate, speaking of the "Galileans," tells us that by their charity to the poor they "begot the greatest admiration for their religion in the minds of men." He even urged systematic efforts among heathen for the relief of poverty, declaring, "It is disgraceful, when there is not a beggar found among the Jews and when the godless Galileans support our poor as their own, that our people should be without our help."—*Sozomen, Ec. Hist.*, v, 16.

her children such a start in life that with honest labor they may gain at least a respectable living; the fact is the State is not doing it. Moreover, till there shall be wrought a vast change of public sentiment on this subject, the State cannot do it. It has not the buildings, it has not the money to pay teachers. But the Church has hundreds of millions of dollars' worth of magnificent buildings, used now but six or eight hours a week. It has a great body of women, unemployed, or inadequately employed, who, once their eyes were opened to the need of such work, would volunteer to do it. Ought it not to throw open its buildings and establish and operate a thousand industrial schools, where cooking, and dressmaking, and housekeeping shall be so thoroughly taught to the girl of ten or twelve that she shall not at fourteen or fifteen be driven into the "ways that take hold on hell" by the bay of the gray wolf of starvation at her heels? And schools where boys may learn to use their hands in such a way that in the swift-coming years they may not be forced into the life of a criminal for lack of food to eat?* And especially since the prosecution of this work opens up the most admirable opportunities for the molding of character and furthering of spiritual development.

But look at still another great class of needs: those, physical and spiritual, when the body is laid low by sickness. Only within the last few years, and largely because of the sentiment which our few deaconesses have created, has the modern Church so much as recognized that it had the slightest responsibility in this matter. The early Church, with its great "hospices," was not so blind. Our Lord's command was not only "Preach the Gospel," but "Heal the sick."† What a painfully imperfect understanding is that which makes it the duty of all ages to preach the Gospel, yet practically declares the duty of healing the sick to have ceased with the miraculous gifts of the apostolic age. Illness, like childhood, is a

* Said a New York Judge of the Supreme Court a few years ago, "There is a large class—I was about to say a majority—of the population of New York and Brooklyn who just live, and to whom the rearing of two or more children means inevitably a boy for the penitentiary and a girl for the brothel."—*Henry George's Social Problems*, p. 98. Quoted by Josiah Strong in *Our Country*.

† Matt. x, 7, 8; Luke ix, 2; x, 9.

God-given opportunity for religious influence. When flesh and heart grow weak and hands are stretched out for help in mortal agony, when dear ones are passing into the vast unknown and solemn thoughts of the life hereafter are forced upon the mind, or when long days of convalescence come and there is "nothing to do but think," then words concerning Jesus, and sin, and heaven are seed falling into good ground. Do we not owe it to the world that wherever trembling hands are stretched out, groping in the dark, some agent of the Church be there, some representative of Jesus Christ, with comfort and help? If we were wise to see and seize these opportunities, if we had trained, tactful servants of the Church ready to take advantage of them, we might in the first decade of the century just dawning win half the world for Christ. Yet the Church can never seriously undertake to care for the sick without the help of the official women. None other will have at her command uninterrupted time for such service, and none other will have the requisite skill, for this helper must be technically trained.

With the thought of the modern world's great need in mind we may well turn again for a moment to the history of woman's diaconate. It never lapsed entirely; the organized authorized work of women was too vital to the well-being of the Church to permit the loss of the idea. Underneath the perverted forms of the Roman Catholic Church we find it still struggling for existence. In the twelfth and thirteenth centuries it broke out in a most interesting and curious movement—little companies of pious women, the Béguines, lightly bound by rules, devoting themselves to works of mercy, the care of children, and the sick. The fourteenth and fifteenth centuries saw the corruption and decay of these Béguines, but the rise of the "Sisters of Common Life," whose work was also largely objective. But in the seventeenth century, in the founding by Vincent de Paul of the order of the "Sisters of Charity," the Roman Church most nearly approached the diaconate of the early times. Vincent de Paul was its Fliedner. To him that Church is very largely indebted for practical methods of organizing women, not for the cloister but for objective benevolent work.

The women in various branches of this order in the early days were not nuns; they were not bound by lifelong vows. They were free to come and go as needed. The beautiful directions of Vincent de Paul are still extant, "Your convent must be the home of the sick; your cell the chamber of suffering; your chapel the parish church; your cloister the streets of the city or the wards of the hospital; your rule the general vow of obedience; your grille the fear of God; your veil, to shut out the world, holy modesty." But the rules of this and similar orders hardly waited their founder's death to be modified in harmony with the monastic spirit, when very much less of liberty was allowed. Vows were made burdensome, and obligations to formal devotions at very frequent intervals interfered greatly with practical work. This is true also of the multitudinous Roman orders of women at the present time. While woman's activities in the Roman Church have undoubtedly deeply influenced Protestantism we do not find there at any time the true diaconate of woman.

It is exceedingly interesting to observe, in certain reformatory movements of the Church before the Reformation proper, attempts to reinstate the Early Church diaconate of women. The Waldenses in France, the Moravians in Bohemia, and the Mennonites in the Netherlands endeavored to reinstate isolated deaconesses in their congregations. There was, however, no endeavor to connect with these efforts that which history would seem to show to be essential to permanency and success—the sisterhood life, and the attempts are principally interesting as showing the persistence of the idea. Luther took no energetic steps toward the retention of sisterhoods in the Reformed Church,* but there is no lack of testimony from him as to his recognition of the value of woman's religious work, and even of that work carried on through sisterhoods, free, of course, from the compulsions and corruptions only too common in Romanism.† There was, however, so much well-founded

* But Luther wrote, in 1532, to the senate of the city of Herford, which was planning to abolish its convents: "Inasmuch as these . . . sisters lead an honest life, and have an honorable, well-conducted community, moreover as they faithfully honor and obey the pure doctrine, it is my friendly petition that . . . you will allow them to wear their clerical habit and practice all praiseworthy customs. For such convents please me beyond measure."

† The election of the seven (Acts vi) and the remembrance of the charitable work of the Church could not fail to direct Luther's attention to the diaconate. He says,

dread in Protestantism of the convent system as illustrated in the Roman Church, that all that was done for centuries to reinstate the diaconate of women was some feeble attempt here and there to appoint a congregational deaconess, notably in the congregations of the Puritans and in the Reformed Church of Germany. It remained for the good Lutheran pastor, Theodore Fliedner, to bring about in Germany, in the first half of the nineteenth century the true renaissance of the office of deaconess. He saw, as did no other of his times, the possibilities of the organized work of Christian women. The social status of women in Germany sixty years ago, the conservatism of our Teutonic cousins, and the lower moral plane of the Lutheran Church in Germany—which, for instance, even to this date permits the Kaiserswerth work to be aided by great lotteries carried on under the "mother house" roof—made it inevitable that the work of the Fliedner deaconesses, judged by American standards, should be limited. Even at the present time, though their number has increased amazingly and their influence in philanthropy has been immense, yet we find Lutheran deaconesses mostly as nurses and as caretakers in orphanages and reformatories. But it is to be gratefully noted not only that Fliedner brought into the modern world a workable plan for a Protestant sisterhood, but that our present splendid system of nurses' training schools, the civilized world over, originated directly in his effort to train Christian women to care for the sick. For Florence Nightingale and Agnes Jones drew not only their skill, but to a large extent their inspiration, from Kaiserswerth.

But the deaconess movement in American Methodism is strikingly spontaneous. It is not a growth from the German root. Its workers bear the same name as those in Germany, and do in some respects a similar work, but it originated independently and on a far broader and more evangelistic basis. About the time Fliedner was founding his deaconess "mother

"It were well, if we had the right kind of people to begin it, that the city be divided into four or five parts, and each part be assigned a pastor and several deacons, who would supply that district with preaching and almsgiving, visiting the sick, etc." Here the entire province of the diaconate, as a personal office for rendering bodily and spiritual aid, is placed beside that of the ministry. Had such an arrangement been practicable, Christian women would have undoubtedly found their place in it." —*Emil Wacker, in The Deaconess Calling.*

house" in Germany the women in England and America were organizing their missionary "Female Prayer Meetings," and one third of a century later the Woman's Foreign Missionary Society in the Methodist Episcopal Church was struck out of the hearts of women white hot with love and pity for the woes of their heathen sisters. A decade later the undenominational Woman's Christian Temperance Union was organized, affecting all classes, but Methodism very deeply. Then came the Woman's Home Missionary Society in Methodism, born out of a great desire to help the ignorant and godless of our own land. Women were not only going forward to meet their share of the responsibilities of a lost world, but they were rapidly learning wisdom. They were perceiving the tremendous advantages of organization. All these movements were prophetic of the organic innovation coming to the Church in the aptly named Deaconess Movement.

There was established in Chicago, in 1885, a date which Dr. Abel Stevens says "will hereafter be commemorated as an historical epoch in American Methodism," * the first center in the Methodist Episcopal Church to which women believing themselves called of God for special religious work could gather and in which they could receive preparation for that work. It soon became also a meeting place for missionaries, and an institution in which women not intending to enter any mission field might nevertheless study the Bible and social problems. The spontaneity of the movement is strikingly illustrated by the fact that this institution, the Chicago Training School for City, Home, and Foreign Missions, was established not in connection with any society,† but by the personal efforts of a few individuals. It was, however, promptly recognized by the Annual Conference within whose territory it was established. Two years later the deaconess work proper of the Methodist Episcopal Church in America had its first informal beginnings in the Chicago Training School. With

* *Central Christian Advocate*, 1893.

† The Woman's Foreign and the Woman's Home Missionary Societies were both informally represented in the first committees of the Training School, ladies being asked to serve who were known to be active in these societies. The school had not been in existence a month before both societies formally recommended it. It has, moreover, from time to time received small donations from both societies. But it is, and always has been, organically independent of any organization but the Church itself.

the preparation and oncoming of companies of women, and the increasingly loud call from the great city in the midst of which the school was located, the result was inevitable. Here was the need, here was the means to meet the need; they could not fail to come together. It was as if God had opened a door and thrust one through it. Not till months afterward did the founders of the work in America learn that the effort in the United States was closely akin to the work of the Lutheran deaconesses across the water and that there was in existence in that country a little nucleus of Methodist deaconesses. For those German Methodist deaconesses, while intensely evangelical, were very naturally patterning closely after the Lutheran sisters in organization and work, and they had not then become an appreciable force in Methodism.

The first deaconess institution in American Methodism* was the Chicago Deaconess Home established in the building of the Chicago Training School in June, 1887. It received the recognition of the Rock River Annual Conference, in which Chicago is located, a few months later. It attracted much attention. After nearly a year of successful operation a memorial concerning it went up to the General Conference of 1888. It fell into the hands of Dr.—now Bishop—Thoburn, who for years had been planning for some kind of a sisterhood to reinforce mission work among women in India, and now he came bringing also a memorial, from the Bengal Conference, looking to this object. To the Missionary Committee, of which Dr. Thoburn was chairman, this memorial and the one from Chicago were referred, and it was largely by the doctor's earnest advocacy that favorable legislation was secured. In the General Conference of 1900 the paragraphs "On Deaconesses" were recast, and adopted as they now appear in the present Discipline. No formal definition of a deaconess is given, but all the characteristics which had been stamped upon the deaconess in the spontaneous development of the movement are therein recognized. She is a trained free volunteer, usually living in an institution. She is unsalaried, but "entitled to support." She is licensed and "consecrated" by the

* The limits of this article do not permit mention of the much smaller work of the Protestant Episcopal and the Lutheran deaconesses in America.

authorities of the Church. She is bound by no vows. Her preparatory course of study is by no means nominal. It is nearly always taken in a training school. When consecrated she becomes a Church officer. The bishop, in the beautiful Consecration Service, takes her by the hand and says, "I admit thee to the office." Whether in or out of institutions she is directly under the care of the Board of Bishops, which has become a "General Deaconess Board" for "general supervision over all deaconess work throughout the Church." The Annual Conference "Deaconess Boards," however, have certain responsibilities, chief among which is the granting of the license of the deaconess. The approval of the Conference itself must be given every year for the continuance of the deaconess in office, reminding one of the "passing of character" of the deacons. Transfers to and from Annual Conferences must be made with the approval of the District Bishops. Deaconesses in institutions are under the immediate direction of the superintendent of the institution.

Once given ecclesiastical recognition the deaconess movement immediately entered upon a period of development so rapid that it has been difficult to supply it with the necessary workers. In December, 1888, the second home was established, the great Gamble Home—and, later, Hospital—in Cincinnati. The year 1889 was marked by the opening of deaconess homes in New York, Boston, and Minneapolis. Wesley Hospital was organized in Chicago, the first in America under deaconess auspices. It was in this year also that the Woman's Home Missionary Society at its annual meeting in November resolved to combine with its growing activities methods of deaconess work.* The first home under the auspices of this society was opened in Detroit in January, 1890.

At the present time there are about eighty centers† of deaconess work in the United States, including three Orphanages

* This society held from the first the ideal of training for its employees. But the four most characteristic features of a deaconess—namely, that she is (1) unsalaried, (2) costumed, (3) adopts usually the community life, and especially (4) that she is by her license and consecration recognized as an officer in the Church—had their providential rise in American Methodism in the work started in Chicago, June, 1887, and were now for the first time adopted by the Woman's Home Missionary Society for its workers.

† Reckoning as "centers" places where not less than two deaconesses are at work. About thirty "stations," places at which a single deaconess is at work, are also scattered throughout the country.

and Children's Homes, three Old People's Homes, and seventeen Hospitals." * There are, including probationers, about eight hundred women, devoting themselves to this work. Including the three hundred Methodist deaconesses of Germany and the sixty in foreign mission fields, for which this kind of work is admirably adapted, there are eleven hundred and sixty deaconesses and probationers in the Methodist Episcopal Church.† The German Methodists in America have taken up the work with enthusiasm, giving this branch of the work a strong impulse toward the "mother-house" idea, as is the case with all the work in Germany.

The most characteristic feature of deaconess work in American Methodism is its spontaneity. Though greatly aided and strengthened by the recognition of the General Conference it did not originate with that body. The women themselves had inaugurated the work, had mastered the initial difficulties, and had carried on the work almost a year before General Conference recognition. That recognition was, indeed, almost wholly because of the work. The real origin of the work in America was in the mother instinct of woman herself, and in that wider conception of woman's "family duties" that compels her to include in her loving care the great needy world family as well as the blessed little domestic circle. And the development of the work is satisfactory and expansive just in proportion as in its details and responsibilities it is laid directly on the hearts and hands of the deaconesses themselves.‡

As to the character of the work being done by deaconesses, the two original ideas in America were the religious visitation of the neglected in great cities and nursing the sick poor in their own homes. But in the rapid development of the movement other work has sought these willing hands. As may be

* Adding the three deaconess hospitals in Germany, at Frankfort-on-Main, Berlin, and Hamburg, we have a total of twenty deaconess hospitals in the Methodist Episcopal Church. These hospitals cared for seven thousand and fifty-four resident patients last year, with much dispensary and outside work.

† See *Methodist Year Book*, 1901, p. 119.

‡ In America, in the English-speaking work, nearly all the homes and hospitals have deaconess superintendents, unsalaried, of course, as is the case with all deaconesses. Upon the shoulders of a deaconess rest all the detail work and the full financial responsibility of an orphanage containing more than ninety children. Deaconesses are successfully managing a large hospital in Omaha, which last year cared for eight hundred and ninety-eight patients, and are collecting money for a great building. So in scores of similar instances.

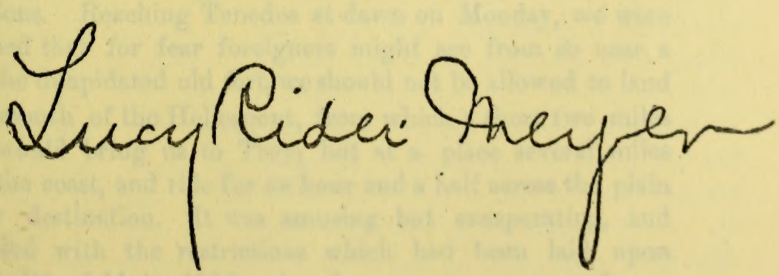
seen by reference to our *Year Book*, orphanages, hospitals, settlements, homes for the aged, even literary schools—all sorts of helpful institutions—have been established by deaconesses or have been put into their hands by a confident Church or by philanthropic individuals. Literary enterprises have been undertaken.* About two million dollars' worth of property and endowment is now being used in deaconess work. Land, private houses, school and hospital buildings are seeking deaconess ownership quite as fast as deaconesses can be prepared to take wise possession. Among our eleven hundred and sixty deaconesses there are nurses, caretakers of children and the aged, matrons, singers, kindergartners, stenographers, financial agents, physicians, teachers in literary schools, editors, evangelists, and superintendents of homes and hospitals. Many women have left lucrative positions to devote themselves to this work. Some are using their own private funds to support themselves in it. There is nothing that a Christian woman can do, and that needs to be undertaken in the church, which may not be done by the deaconess. She is free to do anything; she is trained to undertake with courage and devotion whatever may be put into her hands. She has no vow of service, but a loving will that is stronger than vows pledges her to move against the mountain of human sorrow and need, with the assurance that it will in God's good time be removed.

By far the most urgent need of the Deaconess Movement at present is more workers. In the Roman Church of America alone—including Canada—there are to-day more than sixty thousand Sisters of Mercy,† a very large majority of whom are actively prosecuting the most practical forms of benevolent work. They educate and care for the youth, of whom they have considerably more than half a million in hand. They nurse the sick and aid in all sorts of reformatory work. They have charge of six hundred and ninety-five houses of mercy—hospitals, homes for the aged, orphanages, industrial schools—and are founding new ones almost every day. Their hospitals alone number one hundred and sixty-seven. Honor

* A book on Deaconess Work has been written by a deaconess. A monthly periodical with a circulation of about twenty-five thousand is sent out by deaconesses.

† *Catholic Directory* for 1900. Official. Published by M. H. Wiltzius and Co., Milwaukee, Wis.

to them. But does the devotion of the women of that Church, where entering a religious order means so often a living entombment, exceed that of the women of our Church in which to enter this office means a life of free and joyous service for Christ? Who does not know that the real work, the telling work, of the Roman Catholic Church in America has been done very largely by its women? It is their devoted service in hospital and yellow fever camp that has not only gained friends and converts to the Church by scores and thousands, but has created an enormous public sentiment in its favor and brought money by the millions of dollars into its treasuries. It is their quiet but unceasing work with the young that gains adherents by the hundreds of thousands. But the women of Methodism, breathed upon by a wind from heaven, are "rising up," "at ease" no longer, and are coming forward to do the same work—nay, a better, purer, more spiritual work for our beloved Church. Nearly eleven hundred volunteers in fourteen years—that is their record. And the number through two quadrenniums has increased at the annual rate of twenty-six per cent. Two hundred and fifty thousand religious calls made last year! Twenty thousand religious meetings held with mothers and children! A score of hospitals established and in hand, wherein were cared for by Methodist deaconesses last year more than ten thousand patients, not to speak of the half as many more poor sick ones given loving Christian ministration in their own homes. Do we understand the significance of this already great work? Who can realize what it will mean to Protestantism when the Mother shall have been fully established again in her place in the Household of Faith?



Art. V.—A DAY AT OLD TROY.

For a week we had been sailing about the Ægean, touching at all the points of interest to archæologists and historians. Ægina, with its famous temple to Athena: Poros, with its sanctuary of Poseidon, where the heroic but ill-starred Demosthenes took poison in the presence of his Macedonian foes; Delos, with its shrine and oracle of Apollo, the religious center of the ancient Greek world; the neighboring island of Tenos, in some respects the religious center of the modern Greek world—these and numerous other places had laid claim to our attention and our interest. It had been six days of rare opportunities, and on the fair May Sabbath we lingered at Assos, where our route intersected one of St. Paul's devious journeys. The ancient city is a mass of ruins, saved from utter desolation only by a squalid Moslem village whose crumbling mosque is built in part of fragments of splendid edifices that may have echoed the burning words of the great apostle. On the morrow we should arrive at Troy. There were about fifty in our party, Germans, Austrians, Russians, Greeks, Englishmen, and Americans, and Dr. Wilhelm Dörpfeld, whose peripatetic lectures on—literally *on*—the ancient ruins at Athens, Olympia, Mycenæ, and other points, many of us had followed with so much interest and profit, was our leader.

At Assos we were in the dominion of the Sultan for the first time. Our arrival was expected and a detachment of troops had been waiting for us three days, sent by the governor of the province, to do us honor and incidentally, perhaps, to keep a watchful eye upon us. The Turk is nothing if not suspicious. Reaching Tenedos at dawn on Monday, we were informed that for fear foreigners might see from so near a point the dilapidated old fort, we should not be allowed to land at the mouth of the Hellespont, from which a short two miles walk would bring us to Troy, but at a place several miles down the coast, and ride for an hour and a half across the plain to our destination. It was amusing but exasperating, and coincided with the restrictions which had been laid upon Doctor Dörpfeld, in 1892, when he came to survey and map

the site of Doctor Schliemann's work. For months neither transit nor level, not even a tapeline, indeed, was allowed at the excavations. At last permission was given to use these instruments, but only at the bottom of the trenches, and under the close supervision of Turkish officers, lest the foreigners should learn too much about a Turkish mud fort out of sight behind a hill three miles away!

For this long ride across the plain we were afterward not altogether ungrateful. A large number of saddle horses and some gaudily painted springless wagons of grotesque form, called by an excess of courtesy carriages, were in waiting at the landing place. The horses were as beautiful as the wagons were ugly. Firm in their belief that few Westerners know enough about a horse to be trusted with one—doubtless more true than we are willing to admit—the owners of the horses carefully led them, in some cases not even trusting the reins into the rider's hands. Fortunately my man could speak Greek, and I soon found my way to his heart by caressing his horse, calling it by its name, and complimenting him upon its fine appearance. Soon he even resigned the leading strap to me and trotted alongside, keeping up a continual chatter. The horse, a large gray, quick-motioned, and spirited animal, but gentle and good-natured, was a fast walker, and we were continually laying ourselves open to reprimand, from the pompous gray-haired Turkish captain of cavalry who rode in advance, because we presumed to come too close to the head of the line.

The day was perfect; the sky cloudless; the summer heat tempered by a breeze from off the Ægean, the atmosphere of that indescribable clearness which increases the range of vision and reveals unsuspected capabilities of the eye. Our way lay over the Scamander plain, level, rich, deep-soiled, covered here with fields of ripening grain and grass, and there with groves of great oaks, landmarks now upon the plain as in heroic days, and cultivated for the acorns, which are exported and used for tanning. There are no human habitations for miles, and our party alone broke the almost holy silence that brooded over the plain to which one poet's lines have given eternal fame. At the ford the Scamander is three feet or more deep, thick with mud as black as ink. The natives waded through, regardless

of shoes or trousers or coats. In most cases the mud did not make the clothes dirtier than they were before. Doctor Dörpfeld and two or three friends had galloped ahead: the rest of us were held back by our captain to the pace necessary for the decrepit wagons. When the officer was busy supervising the passage of the ford I found an opportunity to work my horse farther from the river and, turning his head in the direction of Troy, gave him free rein. The glory of that gallop alone across the silent plain is with me yet. I overtook the advance party just as they reached the ancient city, a half hour in advance of the others.

Forever linked with the name of Troy is the name of Heinrich Schliemann, the poor German boy with an ideal and an idea. He proved that on this site rose the proud walls and towers and palaces of a city with a civilization that astounds us with its age and its character. The story of Schliemann's life, of its devotion to a purpose formed in boyhood, of the pluck that overcame obstacles, of the almost dramatic fulfillment of his plans and his predictions—this story reads like a wonder tale. But the popular estimate of Schliemann credits him with much that is not his own, while the judgment of scholars has been perhaps unduly severe. His self-confidence led him into countless blunders; his lack of exact scholarship and judicial temper, his impatience of leisurely investigation and painstaking comparison, often obscured his real achievements. At Mycenæ, for instance, he declared his expectation of finding on a certain spot the graves of Agamemnon and his four friends which had been pointed out to Pausanias seventeen hundred years before. As luck would have it, he did find, at the exact place he predicted, five graves, containing the remains of persons evidently of kingly pomp and wealth. Unfortunately, he ceased work at this point. He was looking for five graves; he had found five. Why look further? A few months later others took up the work where he left it, and they found a sixth grave, undeniably belonging to the same group; making ridiculous Schliemann's pompous telegram in which he had announced the fulfillment of his prediction, and rendering untenable his theory that he had found the actual grave and bones and armor, and golden death mask of "Agamemnon,

prince of men." So at Troy his dramatic announcement that he had found King Priam's treasure caught the ear of a sensation-loving public, but was totally unfounded in fact. This unfortunate method cost him the confidence of very many scholars. They recognized his zeal, and acknowledged their debt to his expenditure of time and money, they were grateful for what his spade uncovered, but they refused to accept his interpretation of his finds. Some were even led to doubt his statements, but in this they erred. No more honest investigator ever lived.

Doctor Schliemann was by instinct and by training a shrewd business man. He measured his work by its immediate and tangible results. To him more than to any other man is due the present system of archæological research, the system of testing all theories by actual excavations. The spade outranks theory. This practical element, which has entered into and revivified every department of classical study, was due to Schliemann. But he was not, either in temper of mind or in training and experience, a scientific archæologist. He was in too much of a hurry. After making a series of excavations he would rush into print with a massive book interesting in its recital of experiences and valuable as a catalogue of actual finds, but worthless as a statement of their real meaning. Within a month or two after the excavations at Tiryus he had his usual big book ready, but Doctor Dörpfeld, whom he had associated with him, was to discuss the architectural features of the discoveries. Dörpfeld took more than a year to prepare his few chapters. To-day those few chapters contain all that is of permanent value in the volume. Doctor Schliemann was prone to let a preconceived theory blind him to the facts lying revealed before him. At Tiryus he sunk shafts in several places because that method had brought such fortunate results at Mycenæ. He found no graves, no gold, no treasures, and so gave up the search and reported that there were no remains of ancient life.

On his second trial he uncovered the floor plan of a great castle, one of the greatest trophies of modern archæological research. On his first trial he had actually cut through the concrete floor eight inches thick, without noticing it, and

failed to find any of the great house walls which even a shallow trench would have uncovered. He was looking for graves and treasure; castle walls and floors did not count. At Troy he ruthlessly cut through and cleared away walls and buildings of unburnt brick, some unrecognized, all unspared in his haste to make sensational finds. To-day we would gladly part with much that he did find could we but have those walls back to explain what is now a puzzle.

It was fortunate for Doctor Schliemann's fame and for the interest of learning that in the last eight years of his work he had as an associate Doctor Dörpfeld. This young architect had been employed in the German excavations at Olympia in 1875–81, where he had taken high place for his mastery of ancient architecture, his success in restoring ancient buildings from fragments, and in reconciling literary evidence and actual remains. It is told of Agassiz, that he excited unbounded admiration on one occasion by drawing on a blackboard the complete skeleton of a fish he had never seen, the only basis for his work being one small bone. Similarly, Doctor Dörpfeld has restored great temples from what seemed a heap of worthless fragments, and told their date, their vicissitudes of destruction and rebuilding, and their place in the development of Greek architecture. He put order into the bewildering mass of ruins at Tiryus. He properly explained Schliemann's finds at Mycenæ. He discovered the ancient Athena temple on the acropolis at Athens, and brought to light the famous water system of Pisistratus. He has banished from the old Greek theater the high stage, and has touched only to make more understandable nearly every ancient site in the Greek world. He has brought to successful completion the long series of investigations on the site of Troy, and has fully rounded out in spirit, if not in literalness, the ideal of the German lad of half a century before. Nowhere is this versatile and scholarly German seen to better advantage than in the tangled maze of walls on the steep hillside of Priam's town.

Schliemann's work at Troy had resulted in the uncovering of nine cities, some mean, some magnificent, that had in succession occupied the top of the hill at Hissarlik. The topmost one was the Roman city, Ilium, regarded in its day as

the Troy of Homer. Under its remains were those of a city of late Hellenic times, and an earlier Greek city perhaps as old as 900 or 1000 B. C. The fourth stratum from the top contained what Schliemann at first took to be evidences of Lydian civilization; later on he recognized them as closely related to the finds at Tiryus and Mycenæ. Still lower were the remains of three poorer, scantier settlements of early date. Under these lay what Schliemann fondly believed to be the Troy of Priam and Hector and Æneas. A stately city it had been, with a mighty palace, massive walls and gates, and many evidences of wealth and power. It was here that Schliemann found the so-called great treasure, gold ornaments literally by the peck. No one who has not seen them as now arranged in the Museum für Völkerkunde in Berlin can have any adequate conception of the number, the variety, the uniqueness of the articles in bronze, in silver, in gold, in pottery. Doctor Dörpfeld has shown that this city was twice destroyed by fire, and twice rebuilt, being finally ruined in a mighty conflagration which left its marks on brick walls and stone foundations. Under this city again were the remains of a still earlier settlement, going far back into prehistoric times, with walls of small rough stones and clay and of the most primitive character.

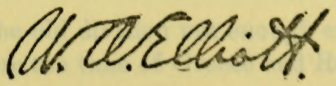
It was proved that this hill of Hissarlik had been from the earliest period the seat of petty chiefs or powerful kings. Much was found that seemed to bear out Schliemann's contention that the second city, counting from the bottom, was the Homeric Troy. But the excavations at Tiryus and Mycenæ had revealed a splendid civilization beside which Schliemann's Troy took secondary rank. That civilization, called by a convenient but misleading name, Mycenæan, agreed in all essential points with the life depicted in the Homeric poems. These were the same great palaces with noisy courtyards and echoing corridors, with richly decorated megara, where the smoke lazily lifted from the central round hearth up among the tall columns to the vent in the roof. There were remains of the same art, of the same handicraft. There were the same life, in the one case forever embalmed in wall and floor and column, in gem and pottery and implement, in the other case pictured with faithful but idealizing art in

deathless literature. No one could deny that these cities belonged to the age of which Homer sang. But the city Schliemann found was evidently smaller, much older, more primitive, more barbaric.

It was one of fate's cruel mockeries that Doctor Schliemann died just before the real truth became known. The scanty remains of the fourth city from the top, the sixth in chronological order, which he took at first to be of Lydian origin, and latterly as related to Mycenæan life, held the key to the solution of the problem. In the excavations conducted by Doctor Dörpfeld after Doctor Schliemann's death there has been laid bare a mighty fortress of the Mycenæan age, with a great circuit wall, massive towers, and imposing gateways. The city walls and the houses were of well-dressed stone, of far better workmanship than the stone city walls and unburnt brick house walls of the second city. Numerous articles in metal and pottery were found which clearly link this city with the cities of the Mycenæan age in other parts of the Greek world. Of this sixth city, undeniably the real Homeric Troy, nothing is left except the circuit wall and house walls that stood close to it. The builders of the Roman city cleared off the top of the rounded hill, dumping the *débris* over the sides, thus obliterating all ancient remains in the center of the city and burying out of sight the outer and lower portions. Doctor Schliemann sank shafts at and near the center of the hill, hitting the remains of the Roman city, but utterly missing the remains of the sixth city. The fortress he discovered covers an area but little more than one third that of the sixth city. Its city walls bear a general resemblance to those of the sixth city, but are distinctly inferior in massiveness and workmanship. The house walls of the second city were of sun-dried brick; those of the sixth city of carefully dressed stone. The pottery and other small articles found in the second city are quite unlike those of the sixth, both in general style and in skill displayed. No such astounding finds were made in the sixth city as the great treasure of the second, but in the general process of leveling carried on by the builders of Roman times every vestige of the grander buildings, which naturally stood at or near the top of the hill, was wiped out. The great circuit

wall, however, was left almost complete, being entirely covered with *débris*. In one place it was cut through in laying the foundation of a great Roman building, but the builders, so far as we know, took no notice of the giant remnant of a forgotten city except to open a gap for their own wall.

The chronology of the Mycenæan age is uncertain, but we assume that the period of greatest prosperity fell within the second half of the second millennium before Christ. If we date the sixth city at 1500 B. C., and its fall at 1200 B. C., we shall be as near the truth as we can now come. This throws the second city, Schliemann's Troy, back a thousand years earlier. The civilization whose tangible remains Schliemann's spade first laid before us goes back as far, perhaps, as the end of the old empire in Egypt, and antedates the traditional date of Abraham by not less than five hundred years. No longer can Egypt and Babylonia claim to be the sole representatives of civilization four thousand years ago. At Troy there was a royal city as old as the pyramids, the remains of whose life are unique and important to the study of prehistoric man. And, while the resemblances between the sixth city and the cities of Mycenæan time in Greece are numerous enough to fix the same date for both, the differences prove that Troy and Mycenæ were not sister cities, but rivals. Helen may never have followed Paris from Sparta to Troy, but two great and growing states glowered at each other from opposite sides of the Ægean and finally met in deadly conflict, in which Hellenic civilization triumphed over Asiatic civilization; a drama acted again in the days of Marathon and Salamis, and later on the fields of Issus and Arbela. It is the same old story of two nations sprung from a common mother but separated through long centuries and growing to full estate on different soil, with different surroundings, with unlike ideals. Each comes to touch the other at a hundred sensitive points. Indifferent ignorance turns to rivalry, and rivalry to hate, and hate sooner or later is assuaged in a war of extermination.



Art. VI.—NEEDED, A NEW DIVISION OF GENERAL HISTORY.

Doubtless a new division of general history is demanded. The old one, divided into Ancient, Mediæval, and Modern, has served its purpose as a tentative, imperfect division, but one more scientific and philosophic by fitting itself to facts recently reached is plainly to be desired. In the old plan the Ancient period reached to the fall of Rome, 476 A. D.; the Mediæval to the discovery of America, 1492, or to the fall of Constantinople, forty years earlier; while the Recent period reached to the present time. This division hardly takes into consideration the laws that make natural divisions in man's historical progress.

It seems to me that some such laws as these should govern the division of general history: (1) Some distinct, rounded-out aggregation of attainments in man's development and civilization; (2) The decay of peoples who have reached, and to that time conserved, those facts of evolution; (3) The consequent demand for further advancement, with some enlargement of human rights; (4) More virile races to take up and carry forward the torch of enlightenment. Under these laws there would be three divisions, as heretofore used, but the periods would cover differently divided parts of man's progress. The first would reach from the earliest historical times to the end of aggressive national life in the valley of the Nile and in Mesopotamia and India; the second period thence to the beginning of Christianity; the third period from that to the present time. They might be named, Ancient, Middle, Modern periods. This division would coincide with the more salient and prominent facts of human progress. For up to the period of Greek and Roman enlargement there had been great advancement in many ways, but now Egypt and Assyria were slowing up in the race, and even decaying. Then likewise there came a time when Greek and Roman progress showed a fatal slowing up and new races again came on the stage of action.

It is probable that under the old division not enough credit was given for what came before the time of Greece and Rome.

Almost every day is adding to our knowledge concerning the magnificent progress made by Egypt and Assyria and other adjacent peoples. The Greeks were chary about admitting that much of their earlier civilization was other than indigenous, though confessing that some of it came from Egypt and the East. But we now know that they were originators in hardly any department of human progress, but only a brilliant race that received the past, improved greatly upon it, then, on their own decay, sent it down. The same may be said of the Romans. Let a rapid survey be made of what was attained before the Middle period, that of the Greeks and Romans, and facts will bear out the claims.

One cannot help being impressed with the vast number of things we now have that were used by the people of the Ancient period. The Egyptians cultivated many kinds of fruits, as the apple, plum, pear; many varieties of vegetables; of grain, wheat, barley, durra; medicinal plants and vegetable oils; they had the horse, ass, camel, humped ox, cow, sheep, goat, pig, cat, and dog. They mined on a vast scale different kinds of building stones, also copper, iron, gold, silver, lead, tin, precious stones, salt, natron, petroleum. Their fine linen, glass work, bronze, porcelain, veneering, and wood inlaying were most exquisite, and gem cutting was good. Their written language took three forms, after the primitive pictures before the alphabet was invented, each form more practical than the preceding—the hieroglyphic, hieratic, and demotic. Their extensive literature has not been fully put into modern language but consists of treatises in "religion and theology, poems historical and lyric, travels, epistolary correspondence, books on geography, astronomy, astrology and magic, calendars, books of receipts, accounts, catalogues of libraries, and many others." The Book of the Dead is an elaborate production purporting to be revealed from heaven, while the epic of Pentaur, written to commemorate the success of Rameses against the Hittites, was produced fifteen hundred years before Homer. The fertility of the soil and the industry and frugality of the people made Egypt the granary of the world for two thousand years. They raised linen and cotton for clothing and had extensive irrigation works.

Their engineering skill was remarkable. The Great Pyramid, in the arrangement of the passages and their covering and the provisions against any settling of the masses of immeasurable weight, exhibits mechanical skill that has never been excelled. Their success in smoothing and exactly adjusting the hardest stones of great size, the means by which they cut out and transported and placed the immense masses of hundred tons' weight found as colossi, obelisks, and slabs are the wonder and despair of engineers to-day. Bricks burned four thousand years ago are hard now. Their columns in four distinct orders led the way to the four well-known orders of the Greek columns. Their temples have been the wonder of all succeeding ages. That of Karnak at Thebes, with its suggestion of the Jewish temple, is deemed by students of architecture to be the greatest result of man's constructive building genius, the noblest effort of architectural magnificence ever produced. The graceful obelisks have never been copied. They used decorative painting, the colors of which are still bright; the arch was known and used. Their sculpturing was imperfect, compared with the perfection of the Greek work, since conventional religious conservatism, keeping them from the study of nature, restricted them to certain limitations, yet as having no models before them their art was rich. They used arithmetic, notation, geometry, trigonometry, and their astronomy covered eclipses, the motions, periods, and occultations of the planets with tables and constellations of the stars; they knew the obliquity of the ecliptic to the equator, and settled the exact length of the solar year. The Greek sages, as Pythagoras, Thales, and others, studied science, medicine, and history among the Egyptians.

They had reached and elaborated a great complicated system of religion. The priests at least believed in one God, a pure spirit, perfect, all-wise, almighty. To him they gave the name by which Jehovah revealed himself to Moses at the burning bush—"I am that I am"—*Nuk Pu Nuk*. But the popular cult of the masses was concerning multitudinous gods, whom they worshiped, good and evil ones, with imposing ceremonies and ritual. They believed in existence after this life, in rewards, punishments, transmigration. They offered

sacrifices, both of animals and earth products, and counted many of the animals sacred, raising the bull to the dignity of a god. In society were many classes and occupations. Next the king were the priests, then soldiers. Elaborate duties, training, and customs kept each class effective. They had fleets and commerce, both domestic and foreign. Music highly cultivated produced many kinds of instruments. Schools were open in all the large towns, in which reading, writing, and arithmetic were taught, and by these men became scribes, secretaries, bookkeepers.

The second most prominent development before the Middle period was in the Mesopotamia valley. Here at the dawn of history was the Chaldean people who had already a language of elaborate structure, the verbs especially being of great development; they had invented at an early date the cuneiform mode of writing, the simplest method of writing known till the alphabet was invented, and used it with much success. For building in the broad valley, where they could not obtain stone, they used bricks, both sun-dried and fire-burned, making temples and palaces whose material exists to our day; raised buildings three stories, and of considerable size; used the arch; were successful potters; adepts in gem cutting and in fabricating stone implements and weapons; knew of bronze, gold, silver, iron, and manufactured textile materials. In mathematics they had proficiency in arithmetic, a table having been found in which squares were completed from one to sixty; their astronomy was well developed and aided them in making important mercantile voyages. Their zodiacal constellations were passed down to the Greeks, as was the legend of the twelve labors of Heracles, an astronomical myth. Their religious system was polytheistic, and extensive in its doctrines and ritual. In it was mostly worship of the heavenly bodies. They had two or three greater triads besides other great gods, both male and female. One of their gods, Il, was in the name but a root-equivalent of the Old Testament El. Their system of gods had something to do with that of the Greeks and Romans. Their cosmogony seems to have been taken from original documents from which also much of the creation story of Genesis was taken. The

account of the flood by them was wonderfully like that of Noah. Their reliable chronology must date back as much as six thousand years B. C. Early they founded cities, as Erech, Accad, Calneh, Babylon, that later became very great. By the sixteenth century B. C. great systems of irrigation canals were dug by the Arab conquerors of that region.

There grew up, apparently some centuries later, another great people north of the Chaldeans termed the Assyrians, or worshipers of the god Asshur. They soon attained great development, building large cities, Nineveh, Calah, Asshur, and others. They were given greatly to agricultural life, and of domesticated animals had the horse, mule, camel, sheep, goat, dog, cattle, fish. Like other Semites they were very religious, were fierce and successful in war, used the wedge in writing on clay and stone, developed great skill in architecture and as designers and sculptors, as metallurgists, engineers, upholsterers, workers in ivory, glassblowers, and embroiderers of dresses. Palaces, and not temples or tombs, were their special buildings—vast, ornate, sculptured, strong, their sculpturing fine though lacking the artistic beauty of the Greeks; their bas-reliefs depicting scenes of war, religion, hunting, processions, ordinary life. They cast superb figures, incised and in relief. They worked bronze, sometimes with iron cores for greater strength, and also gold and silver. Their enameled bricks were of many colors and designs and their terra cotta work of high excellence; their glass, both white and colored, yields the antiquarian fine specimens. A lens, plano-convex, an inch and a half wide and half an inch thick, shows that they had a knowledge of optics; their furniture was often most elegant. They worked at philology, and the structure of their own language was very elaborate. In mechanics they excelled, moving masses of sculptured stone by means of ropes and rollers. In gem cutting they were progressive, and not, like the Egyptians, at a standstill.

Their soldiers fought as foot, cavalry, and charioteers. For weapons they had bows, spears, swords, slings, maces, axes. At least in later periods their army was fully organized, could successfully besiege strong places and took vast booty in them. They were royal hunters, having royal game—lions,

wild bulls, wild asses, stags, gazelles, and other. Music was fully cultivated, and they used a dozen different instruments. Boats were successfully used, and rafts, and bridges over their rivers. Situated as they were on the highway between eastern Asia and Europe, their commerce was extensive. Gold, copper and tin for bronze, ivory, precious stones, fragrant cedar, pearls, spices, perfumes, and rich dresses were some of their commodities. Irrigation was most extensive, their canals enabling the whole rich valley to be highly cultivated. Their grains were wheat, sesame, barley, millet; the vine was cultivated for grapes and wine. In times of war they rode in chariots, in times of peace in carriages. Their houses were simple, their dress adapted to the warm climate. In their religious system Asshur stood as the great god, the great lord, the father of the gods, in this sharing with Belus. The system itself was mostly like that of the Chaldeans. Their many gods had various places and duties assigned them, both as male and female, and their worship settled into the grossest idolatry. They worshiped by means of sacrifices and invocations, feasts and festivals, and sensual ceremonies. Their royalty was magnificent, the monarch absolute, yet having those who counseled and advised. Westward their conquests reached to the Mediterranean Sea, eastward across the Zagros Mountains. But by the ninth century B. C. their strong spirit began decaying as luxury and effeminacy came in. The genius of Sennacherib gave a transient glory to the gloom of decay, his military greatness and the building activity by which he greatly adorned Nineveh shedding luster on the national name.

On his assassination revolts and conspiracies succeeded. By the seventh century B. C. the mighty Assyrian empire had become so weak that it could not defend itself against the Scythian swarms that ravaged all that part of Asia, as those of Attila did a thousand years later, and when their force was spent a new enemy pushed to the attack. These were the Medes, from the Zagros Mountains, who renewed their efforts made before the Scythian devastation, which had also ravaged them. Success attended the Medes, for the decaying torch was to be taken in stronger hands. Nineveh falling, the king

burned his palace, his family, and himself in one awful holocaust, and the vast Assyrian empire yielded to the survival of the fittest in human progress. Cyaxares the Median accomplished this victory B. C. 624, after Assyria had flourished a thousand years. It was never more than a loosely aggregated mass of provinces, ready to fall away from the controlling center if a weak prince were on the throne.

If we take our stand at the division proposed between the Ancient and Middle periods what do we see? That the human race had little to hope for in advancement from Egypt or Mesopotamia. Both peoples were in decay. Israel also, save in prophecy, was a forceless fragment. The mighty Hittites were but a name. Any promise of greatness in the Arabian peninsula was past. Little light from India reached the West. Only in new races was there hope, and those were ready. The grand elements of civilization already reached were not to be lost. The Western world was not to return to barbarism. Better things still were to be reached by the new peoples. The past had been advancement, the present was not to stay. Swift progress, not decadent conservatism, was the law then as now. The stronger, more virile peoples ready at this juncture were the Medo-Persians, the Carthagenians, the Greeks, and the Romans.

The first of these, issuing from the eastern mountains and high plains in the Mesopotamia valley, had been bred in hardy habits, veracity, a warlike spirit, and other good elements. In their new location they found a soil yielding phenomenal returns for toil, elaborate irrigation works, great cities even though dilapidated, subservient tributaries; yet with these and other conditions of speedy culmination of national greatness, also, sad to state, conditions of speedy national decay. The climate, so unlike their vigor-giving highlands, was a depressing force upon them.

The satrapial form of governing his vast empire of forty millions of people, instituted by Darius, was a great advance over the government of any preceding people or monarchy. It was an effort at governing by delegated authority—entirely new. Before this time the king was the sole ruler of the realm; now twenty or more petty kings, all under the control

of the great king, held sway. A military commandant watched and checked the satrap, while a secretary, as the eye or ear of the king, watched both. Three things seemed to be aimed at by this new form of government: uniformity in governing the varied people of the empire, definite burdens upon the people, and a counterpoising of the powers of each satrap. This satrapial form of government was for the time highly successful. Then the Zoroastrian religion held by the Persians took the place of the Baal worship of the Semitic Babylonians. The doctrines were more elevating, the ritual and practices better for human enlargement and advancement.

Still, with these advantages, the Medo-Persian empire soon showed weakness; its gigantic struggle with Greece, its final defeat in that great contest, and, later, Xenophon's expedition of the Ten Thousand with Cyrus, all betokened the fall of the colossus, and it only waited the strokes of Alexander's sword to yield.

Another of the fourfold group to start the Middle period was Carthage. This people had obtained such a beginning and reached such progress that the historian laments that they were not permitted the opportunity to evolve their trend to a greater consummation. The daughter of Phœnicia inherited much of the commercial genius of that successful people, but, unlike them, attempted a cycle of conquests that, bringing her into contact with Rome, led to her final destruction. Of the constitution of Carthage Aristotle said it was the best that had ever been produced and he had the Greek and Roman models before him. It is one of the regrets of history that we know so little of that African commonwealth and even that little from its mortal enemies. Their commercial, colonizing, republican, constitutional spirit gave promise of vast worth to humanity, but Rome, finding a dangerous rival over the way, and once tasting the delight of foreign conquest in Sicily, would not be satisfied until her brutal instincts wrought the total subversion of that rival. Cato's cry in the senate that Carthage must be destroyed evinced at once the high purpose of Rome and her bloodthirsty spirit; throwing a distressing glare on the conditions out of which so many good things could come as those Rome has finally given the world.

Of course the vastest progress and worth of the Middle period came from the two peoples nearly always named together, the Greeks and the Romans. If Medo-Persia failed through internal decay, and Carthage was swept from existence by Rome's hatred, these two peoples for well-nigh a millennium took of the former development of man, revising it and enlarging and adding to it, and their progress may easily be considered as forming an epoch by itself.

If the real themes of history are, first man, and then his works and evolving conditions, then in these two peoples there was much of true history produced and shown. As a physical, mental, moral being, man was greatly enlarged in the Middle period. The renowned games, athletic and gymnastic exercises, the drill for the hand-to-hand warfare of those times, as well as the gladiatorial shows, helped to give the fortunate or unfortunate actors in them a physical development seldom, if ever, attained elsewhere by mankind. With that splendid physique seems to have existed a superior and incomparably fertile mental activity. Out of that came their superb art, their profound philosophy, keen religious insight, and their success in government, science, letters, oratory, conquest. Personal human rights, at least in some of the Greek states—as Athens, where democracy had its fairest fruitage in that period—attained great advancement. But with them, and the Carthagenians and the Spartans as well, those attainments were confined to the few; the dominant classes denied to the lower grades of the people and the slaves any part in the national growth and increase of human rights. But it was not wholly so at Rome. There the plebeians through various struggles obtained the right to have tribunes from their own class to protect them, finally obtaining the right to be elected to consular dignity. But even with these gains among the upper classes and fortunate plebeians, and the colonists to whom Roman citizenship was extended after the Marsic Wars, uncounted millions were denied, by slavery, lowliness, and misfortunes, almost every claim to human rights. The power of life and death even was in the hands of the masters, owners, aristocrats. Still Rome gradually learned to trust its conquered provinces, and many people, as now with Great

Britain, were better off under the eagles of Rome than under their own rulers. Through all of Rome's advance, law guided the evolution, for law was the core of Rome's growth; according to that principle was the progress of humanity in those centuries. Indeed since her material decay Rome has given law to much of the world. Humanity was to be asked to submit to a new moral law, high, strong, and with a mighty significance, and as preparation for that needed to learn the power of natural and political law.

Already the decay of Greece had been very marked. Athens was blotted out, the supremacy of Sparta, won in the dreadful Peloponnesian War, yielded to that of Thebes, and later all Greece had succumbed to the ambitious Philip. The unique civilization of Greece did not run the risk of being so utterly lost as the older ones before the Middle period, for its art was embodied in marble and bronze in forms destined to endure through the ages, while science, poetry, history, philosophy, and other magnificent elements of human evolution were almost as imperishably fixed by letters to endure. The Greek race was perishing, but it had perfected a rich, flexible language to carry forward the incomparable literature and to take up one of the most distinctive elements of the coming and better civilization and history, the New Testament, and thus with their own decay send down conditions for better things. Greece became a Roman province 146 B. C.

The historian who makes an epochal point at the downfall of the Western empire would seem to leave out of sight the decay of Rome that had set in centuries before. Even if the Augustan age were the historic culmination of Rome's development it still contained in itself many and swiftly growing forces of decay. For a hundred years before Christ the liberties of Rome—meaning by that the broadened rights granted to man as man, to cities, classes, provinces, and peoples—were mostly lost. The small farms and conservative owners of them were disappearing, great estates, rich families, patrician luxury and indolence and corruption became the common condition. The attempts of the Gracchi to save Rome from these things ended in defeat, and also introduced domestic feuds and bloodshed, private assassination, and a dangerous

regular army, thus paving the way to the great civil wars that followed. The legionaries were being taken from the provinces, from the stronger, hardier peoples, who were learning thereby the dependence placed upon themselves. The corrupt bribe-taking senate was but a travesty on the magnificent body of Scipio and Cato. They were training Marius and Sulla, Pompey and Cæsar, and the empire was in sight. Sulla was the first disaffected general to lead an army devoted to him against the sacred capital of his own country, and he took bloody vengeance on those opposing his methods. Then Cinna and Marius in Sulla's absence turned the tables, and the streets of Rome flowed with the blood of reprisal. But Sulla returned victorious from the Mithridatic War, again set up the corrupt senate, after a bloody civil war, and remanded the party of the people to destruction. Italy was bespattered with intestine blood from Sicily to the Alps. The orations and letters of Cicero throw reflections of the lurid light. Pirates controlled the Mediterranean; provinces were remorselessly squeezed by avaricious senators and governors; from head to foot Rome was becoming a mass of putrefying corruption. The conspiracy of Cataline was but one of many. The first triumvirate, concocted privately between Cæsar, Crassus, and Pompey, founded on the genius of the first, the wealth of the second, and the military successes of the third divided the chief influence, offices, and power of Rome. Crassus, slain in battle, the vast empire was not large enough for the ambition of both Cæsar and Pompey. After Italy had been deluged in blood the far fair plains of Pharsalia, soaked in Roman blood only in the fratricidal contests, saw the struggle ended which left but one master of Rome, and the world thenceforth governed by the Dictator, the Imperator, Cæsar. The second triumvirate was also dissolved in blood, and the second Cæsar, Octavius, surnamed Augustus, brushed aside the seeming remnants of the republic and the consolidated empire gave a better peace than Rome had obtained for a hundred years; but it was a peace foreboding decay, as the ripened apple is in the first stages of rottenness. In his reign Christ was born, and in the reign of his successor, Tiberius, the pregnant three years of the Master's teaching, crucifixion,

and resurrection took place. The Augustan age, which produced the magnificent literature, was yet a time when there was at least a stay in Roman advancement, and that stay gave letters a chance to flourish at the expense of progress. The vigor which pushed conquests over large shares of three continents was now resting, not from satiety alone, but from early stages of exhaustion. The Romans were not, like the Greeks, to be best known by their literary triumphs; so when their conquests ceased, and freedom granted to those conquered was extended to no new peoples, their peculiar vocation, at least in progress, ended. The immoralities were such as startle, then disgust, and lead to deep indignation that such magnificent powers should be so prostituted to low, vile ends. Morality was openly flouted, marriage was despised, and few children were being born of the real Roman blood; drunkenness was weakening and killing off the conquerors of Carthage and Greece, so that the star that had seemed in the zenith had begun to pale. Gladiatorial shows were brutalizing the people and their thirst for human blood seemed no mild insanity. Now for a century or two Rome could do the world the best service by protecting the tender shoot of Christianity. This done, it was ready to perish, to give way to peoples who were waiting to receive in themselves the best that Rome had produced, and be capable of further evolution toward individual freedom and social enlargement.

The Modern period, from Christ to the present time, owes its greatness to many different forces at work, four of which seem to stand out most prominently to view. These are the Roman laws, Greek culture, the new races, and Christianity. Roman laws, at first and for some centuries directly operative, were less so as disintegration took place. In those days of dissolution the force of Rome's laws was operative especially in the cities and their municipal institutions. On the revival of learning, and as the more developed conditions of Western civilization demanded it, jurists and legislators turned to the vast depositories of wealth in Roman laws and quarried for new structures. Similar things were true of Greek culture. By it Romans were taught and cultured after the beginning of the Modern period, and it afforded language and

ready means for apologetics and for teaching for the nascent religion. It fell into disuse as the barbarian hordes were overturning the old, and only rebuilding slowly. A spark of the true fire was kept alive by the monks in the monasteries until the mighty Renaissance, when the Greek culture grew to be a great impelling power that, like Roman laws, has been touching every phase of development. Our children are its debtors long before they see a Greek book.

The third element I name as shaping the Modern period was the Northern races. They were strong and brave. They had a restless energy which by the time of the Christian epoch had impelled them again and again upon Roman territory. The final subversion of Italy by them was not to take place until four centuries were past. Even before contact with southern Europe they had emerged from the savage state, as rated by Morgan's laws, into that of barbarous. Nomadic in life, they had occupied the central plains of Europe, behind the Danube, the Rhine, and the Alps, for ages, and when finally coming into contact with the highly civilized races were themselves in the lower grades of the civilized state. As for the Celts, they had, in Gaul and Britain and other parts, been in contact with Roman civilization long enough to imbibe many of its rich results, but the main stream of it was to be Teutonic. Other racial elements also entered, one being the original Turanian stock that overspread Europe before the Celts came in or the Romans entered Italy. It is probable that the peculiar vivacity of mind in some of the present peoples of western Europe may be traced to an infusion of that blood. But in so late a period of man's development as the Christian era the various races and families were blended so much that it was impossible for anyone to know that he had pure racial blood in him. Yet blood tells. The predominance of Teutonic elements boded good at the incipience of the epochal change. They were quick and strenuous for personal independence, according to each individual both free rights and direct responsibility. By them the individual was put in front of the state.

Doubtless the greater force in shaping the Modern period was to be the New Testament. Jesus and the Book made out

of his life, teaching and immediate impulse will in this paper be considered only historically. The divine origin of Christianity and the inspiration of the Book are foreign to the scope of this study. It is impossible to say just what part of human progress in this period was the result of Christianity and what was the result of other forces at work in the epoch. A higher conception of man as man began to grow as the teachings of the Great Master became diffused. That there was no difference between Jew and Gentile, Greek and barbarian, was a new teaching. It was an advance now needed in man's evolution. Only the few before were the favored ones of states or of Heaven; now bond and free, rich and poor, great and small, were to stand on an equality. This one teaching, man's inherent individuality, inherent grandeur, and natural rights, was to affect all of man's progress to our time.

One of the mistakes of historians in dividing human progress has been in not recognizing the epochal character of the beginning of Christianity. To be sure, it cut no great figure in the world at the first, but the leaven was swiftly at work. As we gaze the vastness of the Roman empire rises like a huge mountain, seeming to overshadow the light rising for humanity in that little obscure province of Palestine; yet that was the light enlightening every man coming into the world. I urge that the Modern period of history, scientifically considered, should begin with Jesus. Forces then set at work have continuously expanded to our time. The giant power of Rome thoughtlessly protected Christianity at first, then failed to extirpate. The direct apostolic teachings were already profoundly affecting thought and conduct beyond Palestine; another century saw Rome alarmed at what seemed pernicious superstitions; the fourth century saw a Christian emperor ruling the Roman world. By this time the monks and priests and bishops were deeply imbued with a purpose to carry to the steadily encroaching northern people the forces and benevolent influences of the new religion, and Woden gradually gave way to Christ. But the gold had dross mixed with it. Churchmen were allured and corrupted by power. An overweening hierarchy grew up on the Tiber as the political power of Rome was perishing. Still there were mission-

saries who were willing to devote life itself to the conversion of the coming people of western Europe. They saw that the scepter was being taken by stronger hands, that the great forces of advancement were passing from the effete Romans to the sturdier races crowding so resistlessly into the provinces, towns, and cities once only Roman.

The changes from the old to the new went steadily onward. The attempts of Charlemange and Otto and Theodoric to revive the glories of the Roman empire were distressing failures, but a better order was coming. Man as man was worth more than empires. Personal manhood was to be one of the strong columns supporting the new structure. The Christian Church was putting genius, wherever found, into foremost places. Slavery was gradually shined away; letters came to be cultivated; science was being recovered from the Greeks and was seeking new truths; universal thought was getting free—there were no Dark Ages. From the birth of Christ the one who sees evolution in human progress cannot fail to understand that that progress was continuous. Right onward it went, ever lifting man upward, enlarging his vision, adding to his rights, and helping him in every element of his growing civilization. In time the use of gunpowder in war enfranchised the lowly with a sense of his importance; the compass widened man's mercantile and geographical horizon; the discovery of America gave the grandest impulses to knowledge and energies the world has ever reached; the printing press began scattering clouds and bringing sunlight of universal education; the Reformation set men's consciences and religious practices free; republics arose, and constitutional monarchies granted still wider human rights; and the latest material developments were reached that are annihilating time and space. All are a part of this Modern period which, beginning its work those eighteen centuries ago, bears mightiest forces of advancement in our present time.

M. W. Du Rux.

Art. VII.—THE APOLOGETIC WORTH OF CHRISTIAN EXPERIENCE.

By experience we understand the response in the human spirit to facts and truths. It is the general name for what takes place in us when we come up against certain facts or under the influence of certain truths. Let a man lose his property, and at once he will have an entirely new experience. The fact of poverty will affect him in a manner peculiar to itself. Let a man be possessed by the truth of the transitoriness of wealth, and his experience will be altogether different from that of him who has never been impressed by this truth. It will give him a new view of things, and will make a new person of him.

By religious experience, consequently, we mean the response in the human spirit to the facts and truths of religion. This response is both general and special. Thus there is the experience that all men have, more or less, in one way or another, because of the fact of God; and which expresses itself in phenomena so universal, though varying, as to prove that man is essentially the religious animal: and then there is the special religious experience peculiar to the devotees of the different religions, the truths, or the assumed truths, of each one of these producing their own effect, and so developing their own type of experience in each person who accepts them.

By Christian experience, then, is intended the normal response in the human spirit to the facts and truths of the Christian religion as these are set forth in the Bible. The word normal should be added for the reason that there is much experience of which Christianity, though the occasion, is not the cause. For example, the abundant, positive, and diverse experience which follows the rejection of Christianity is the effect, not of it, but of the sinner's own hard heart. All such experience, therefore, we must at once rule out as unchristian. It is only the experience of those in whom Christianity produces its effect that we need or, indeed, may consider. By the facts and truths of Christianity we mean those which constitute it. Such facts are, God's compassion for

sinners; the incarnation, the character, the work, the death, the resurrection, the ascension, of Christ; and his mission of the Holy Spirit. Such truths are the doctrines which interpret these facts, as, for example, the doctrine of God's love, the doctrine of the incarnation, the doctrine of the sinlessness of Christ, the doctrine of the atonement, the doctrine of the exaltation of our Lord, and the doctrine of the operation of the Holy Spirit. These and other like facts and doctrines make up Christianity. It is because of them that it is what it is. These facts and doctrines, moreover, must all be considered as they are presented in the Bible. This does not mean that the sacred writers fabricated the facts and doctrines of Scripture. They only recorded them. These facts and doctrines were such before the Bible was written; and its authors were divinely inspired to write it just in order that these facts and doctrines might be infallibly stated and communicated. In this, then, we have the reason why the Bible must be the source and, it should be noted, also the norm of all genuine Christian experience. It is not that the facts and truths of Christianity may not, even now, be learned independently of the Bible, and are not, even to-day, often presented quite otherwise than in its words. It is that in the Bible we have the only divine, and, hence, infallible and authoritative, exhibition both of the facts and truths of Christianity, and of what should be the effect of these in the spirit and so on the life of man. It may not be expected, therefore, that the Holy Spirit, who is the only Giver of life and of light, will develop in any a life not in harmony with that depicted in his Word, or that he will give for life any light which does not emanate from its facts and truths as he has recorded them for the express purpose of making us "wise unto salvation." To do either would be to "deny himself," and God cannot "deny himself." Indeed, as Professor Stearns well says (*The Evidence of Christian Experience*, p. 117), "There never was any Christian experience, after the Bible had become the possession of the Church, that could not be traced back to the Bible as its source; there never was any mature and complete Christian experience that did not grow out of the diligent personal use of the Bible."

This experience that, for the reasons given, we call Chris-

tian is the same essentially in all who have it. Incidentally it varies so greatly that in no two persons is it exactly alike. Temperament has much to do with it. So has environment. So has training. So has occupation. So has the previous attitude toward Christ. The experience of a phlegmatic Christian will be quite different from that of a sanguine one. Ritualistic surroundings will develop one type of Christian and revivalistic another. The child who has been brought up on the "Shorter Catechism" will not think or feel with reference to religion or, indeed, with reference to anything, as will one whose theological training has been less systematic. The man who is immersed in the business of the street and the woman who is given over to works of charity will not have, and may not be expected to have, the same experience when they become Christians. The child who has never gone far in rebellion against God will not, and cannot, when converted, experience the same horrors of conviction of sin that he will who for half a century has gloried in blaspheming Christ and in despising his grace. In spite, however, of the number and importance of these differences, it is still true that Christian experience is distinctly one and the same. It could not be otherwise. The facts and truths of Christianity change not, neither does human nature. Thus the object and the subject of this experience cannot vary.

To make this appear, it is necessary only to analyze the experience of Christians who differ widely in every particular except that they are followers of Christ. The same great elements may be seen in the experience of all of them. "Compare," says President Hopkins (*Evidences of Christianity*, p. 188), "the statements given respecting the power of the Gospel by Jonathan Edwards, by a converted Greenlander, a Sandwich Islander, and a Hottentot, and you will find in them all a substantial identity. They have all repented, and believed, and loved, and obeyed, and rejoiced; they all speak of similar conflicts and of similar supports. And their statements respecting these things have the more force because they are not given as testimony, but seem rather like notes, varying, indeed, in fullness and power, which may yet be recognized as coming from a similar instrument touched by a single hand.

If I might allude here to the comparison, by Christ, of the Spirit to the wind, I should say that in every climate, and under all circumstances, that divine Agent calls forth the same sweet notes whenever he touches the Æolian harp of a soul renewed. And this uniform testimony does not come as a naked expression of mere feeling; it is accompanied with a change of life, and with fruits meet for repentance, showing a permanent change of principle." To sum up, Christian experience always and everywhere includes, as its antecedent, a more or less profound sense of guilt before God and of consequent antagonism to him; as its beginning, a consciousness of justification in his sight and of reconciliation to him; as its subjective meaning, that the heart has been changed so that the sinner's whole tendency has been reversed; and in its development, a constant conflict with the world, the flesh, and the devil, as the Christian grows in appreciation and appropriation of the riches that are in Christ Jesus. Thus Christian experience does not consist in hearing an audible testimony in the soul, or in having a unique feeling of assurance of salvation. Either of these would be a direct revelation and would itself call for authentication. But Christian experience does consist in a *work* in the Christian, manifesting itself to him internally and to others externally, in consequence of which he is conscious that, "whereas he was blind, now he sees;" that "old things have become new;" and that he himself is "a new creature in Christ Jesus." This, it should be added, is, in the main, true even of the many who, as we believe, are regenerated in infancy or early childhood. The conflict with sin in the case of these shows that there must have taken place in them such a change as has been described, though they were not conscious of it at the time. Otherwise, why should there be the conflict?

It is not the purpose of this paper to consider the genesis, development, and perfection of this uniquely blessed experience, though nothing could be more interesting and more practical. Neither is it the aim of this essay to determine how far Christian experience may be the source of theology, and what are its contributions to it, difficult and important though either of these investigations would be. Our task is apologetic, and apologetic only. The one question that we

raise is, What kind and degree of proof may be drawn from the experience the elements of which we have outlined and with which every reflecting Christian is familiar, of supernatural power congruous with and applying the facts and truths which constitute Christianity, and in connection with which and on account of which this experience has arisen, and without which it cannot be explained? Yet, let it not be supposed that this inquiry is less called for than those which have been mentioned. As we are bidden to have a "reason for the hope that is in us," so, in the case of many, their experience as Christians is the only reason that they have, or can have; and as it is of supreme concern to the impenitent themselves as well as to the Church that they should be brought to Christ, so if the experience of Christians should commend Christ to the world, no more than we ourselves, can men generally afford to be left ignorant of the force of this evidence. We notice then:

I. The direct apologetic worth of Christian experience. This falls naturally under two heads:

1. The apologetic worth of Christian experience to the Christian himself. What kind and degree of evidence does it afford to him that his religion is "the wisdom and the power of God?" To determine this we need to examine:

A. The reality of the evidential facts. The internal work, the illumination of mind, the reversal of will, the change of feelings, in a word, the "new man," in which, as we have seen, Christian experience consists—is there any proof that this is real? May it not be a mere fancy, and so the argument based on it be without foundation? The following considerations forbid any such supposition:

(*a*) The particular experience under notice is, in the case of Christians, antecedently probable. Since Christianity professes to save men who are "dead through trespasses and sins," it must, if true, work in them the mightiest and most radical of all changes. It is absurd, then, to think that there could be no real difference between the experience of him who is a Christian and of him who is not. It is more absurd than it would be to suppose that one born blind could gain the use of his eyes and not both feel himself a new man and be a new

man; for the contrast between physical blindness and physical sight is as nothing compared with the contrast between spiritual death and spiritual life. In the case of contrasts so great there can be no question as to the reality of the experience of change. Claim, as we do, that the change under consideration is supernatural; it would be preternatural, were it not a real change. Indeed, as President Hopkins says (*Evidences of Christianity*, p. 184), "No religion could do for man what Christianity proposes to do, without furnishing to those under its influence experimental evidence of its truth." That, therefore, Christian experience is real, whatever may be its evidential worth, is probable in advance. It is to be expected if Christianity be true. In a word, it is a necessity of the theory that we would establish. Heat may not prove the sun to be a globe of fire; but if it is such, we may not doubt that our experience of heat is real.

(*b*) This presumption of the reality of Christian experience is confirmed by the promises of Scripture. The experience which we see cannot but result from the acceptance of Christianity the "Word of God" asserts shall attend and follow it. The Bible speaks of this change as a "new creation," a "passing from death unto life," a "resurrection," a "new birth." It declares that the subject of it has become a "new man," that he possesses a "new heart." Let the reader consult such passages as 2 Cor. v, 17; Gal. vi, 15; John v, 24; 1 John iii, 14; Rom. vi, 13; Eph. v, 14; John i, 12, 13; iii, 3-8; Tit. iii, 5; 1 John iii, 9; Eph. iv, 22-24; Col. iii, 9, 10. We cannot study these statements and not feel that it is a real experience that is referred to. As it is only such an experience that would be consistent with the nature of Christianity, so it is distinctly such an experience that it promises to all who yield themselves to its influence.

(*c*) This promise is fulfilled in us in proportion to our faith and obedience. The Christian knows himself to be a "new man in Christ Jesus." He knows this as surely because as directly as he knows himself to be a man. He is immediately conscious both of his existence and of the radical change in the mode of his existence. True, he cannot demonstrate the latter, but neither can he the former. So far at least as he him-

self is concerned, there is no reason why he should. What you see you do not need to prove. Your sight of it is worth more than any demonstration. At best, the latter is only derivative: it presupposes immediate knowledge. Consciousness, however, is immediate and fundamental. It is the basis and condition of all knowledge. What you are conscious of as real must be real, if there be reality at all. The reality of Christian experience, therefore, may not be doubted by the Christian himself. It is antecedently probable; it is positively promised; it is the object of consciousness itself. The Christian, if he questions its reality, must question all reality.

B. Christian experience is the direct effect of Christianity itself. It may not be attributed to some other cause. Its evidential force, therefore, whatever this may be, must be credited to Christianity and to it alone. Several considerations show this to be so.

(*a*) We never find distinctively Christian experience in connection with other facts and truths than those of Christianity. Many circumstances and many doctrines, and of divers kinds, do affect men powerfully; but they never produce in them what we have seen to be the elements of Christian experience. They may even make them better in the sense of more serious, more moral, more spiritual in their aspirations. They may go so far as to develop highly the sense of sin, to reveal much of the exceeding beauty of the character of Christ, to effect a well-nigh complete reformation of the life so far as it can be observed, even to cause continuance in the welldoing thus entered on. But all this is totally different from that dread and loathing of sin as displeasing to God, that appropriation of Christ as your own gracious and indispensable Redeemer, that change of heart or disposition involved in beginning to love God more than self, that growth in true likeness to God, in all of which we have seen genuine Christian experience to consist. This particular experience can be found only in those who are real, even if sometimes secret, disciples of Christ.

(*b*) In them it may be discovered. Of course, many are called by his name who are not his. In these, therefore, we should not expect the experience in question. So, too, many who follow Christ do so only at a distance. We should not be

surprised, consequently, if in them the experience under consideration were very vague and unsatisfying. With these exceptions, however, which, moreover, are exceptions that prove the rule, it remains true, as Stearns has observed (*Evidence of Christian Experience*, p. 302), that "the normal Christian experience is one which involves the element described." Not more regularly is the pear the fruit of the pear tree, and of it only, than Christian experience is the fruit of consecration to Christ, and of this only.

(*c*) We can see why it should be. As Baxter has shown with great fullness and clearness (*Reasons for the Christian Religion*, p. 290), such an experience Christ was fitted and sent to illustrate and to impart to those who should become his disciples; and he promised that after his ascension his Spirit would apply for the same end and in the same manner the facts and truths concerning himself. In this, therefore, we have the explanation of what we have just observed. The experience that we call Christian is not only real, but is really Christian. We never discover it apart from Christianity; we always discern it more or less clearly in the genuine Christian; Christianity, if true, would be inexplicable without it and itself explains it.

C. Christian experience is experience of the supernatural. This is its evidential force. By this we do not mean that the Christian becomes directly conscious of God. True, this view is held by many. It is the position of the influential school of Dorner. He says, for example (*Glaubenslehre*, p. 161), "Faith already has the immediate spiritual intuition of God as Father; it has knowledge not simply of itself, of its being redeemed, but also, and that primarily, of the redeeming God." "This teaching," however, "seems to cross the line that separates the true mysticism from the false. We cannot know any objective reality whether physical or spiritual except through its effects in our consciousness." As Stearns continues (*Evidence of Christian Experience*, p. 424), "This knowledge is real and immediate, though not unmediated; but it is very different from a direct intuition of the object."

What we do mean, however, when we speak of Christian experience as an experience of the supernatural, is that the

effects experienced in connection with Christianity, the experience already outlined and considered, regeneration and sanctification, both presuppose and reveal the supernatural.

(*a*) Take, for example, regeneration. It is an effect that can be rationally ascribed only to the immediate interposition of God in the life of the soul. There are two reasons for this. One appears in the primary sphere of regeneration. This is the heart or disposition. What is distinctive of the Christian is not that he has decided to follow Christ; it is rather that he has come to see in him "the chiefest among ten thousand" and the one "altogether lovely." That is to say, regeneration does not consist only in a change of will; it is also, and fundamentally, a change of the disposition underlying the will. Now, not to enter on the vexed question of the will, this much will probably be granted by all, that no one can change his own heart. He cannot make himself *love* what formerly he hated. Hence, if he has experienced a radical change of feeling toward Christ, it cannot be that he himself has been the cause of it. At least, we must look outside of the human will, if we would explain regeneration. But this is not all. Regeneration is not only an experience which begins below the will and so beyond our control; it is characteristically an experience which develops in direct opposition to nature. It cannot, therefore, be an evolution; it is really the contradiction of that out of which on the evolutionary hypothesis it must have come. When a rushing river is turned in a direction contrary to that in which it used to run, we know that a power other than that of its own stream or its own banks has done it, and must have done it; it is the change in its own tendency that is decisive. And precisely so, when Saul the Pharisee and persecutor of the Church becomes Paul the Christian and "bond servant of Christ," we ought to know that a force other than and above that of his own nature and environment has wrought the transformation, and must have wrought it. Nor does it signify that as a Christian he is the same honest intense man, the identical man, that he was as a Pharisee; it is the absolutely new direction of his whole life that we are considering, and this must be regarded as a causeless effect save on the supposition that there has been divinely

imparted to him a life from without and from above. In a word, such experience presupposes a miracle of grace.

(*b*) Consider sanctification. It reveals the supernatural. Two facts evince this. On the one hand, the Christian is conscious of his own inability. "He knows that in him, that is, in his flesh, dwelleth no good thing." "The good that he would he does not; the evil that he would not, that he practices." On the other hand, he is sure that "he is guarded by the power of God through faith unto salvation." He is conscious that his "grace is sufficient for him." Thus his sanctification is a continuous miracle. We know that, though with our co-operation, it is carried forward by the Holy Spirit himself.

(*c*) Nor may it be replied that all this is due to the natural power of the truth in the facts and doctrines of Christianity. Were there space, a strong argument for the supernaturalness of our religion might be constructed from the adaptation of its facts and truths to the regeneration and sanctification of sinners. This adaptation is such as to imply both the wisdom and the power of God. It cannot, however, by itself explain Christian experience. The reason for this is that very often it does not produce this experience. To many the Gospel is "a savor from death unto death." Why? Because they reject it. But why do some reject it, whereas others accept it? We may not answer that it is because the former are constitutionally opposed to it, while the latter are constitutionally predisposed to it. Observation shows that such is by no means always the case. Many that "are not far from the kingdom of God" continue outside of it, and many that were far from it press into it. But one answer, then, seems to be warranted by the facts. The facts and truths of Christianity produce their appropriate effects in experience when and because they are accompanied by the "demonstration and power" of the Holy Spirit. In their operation they reveal, as in their nature they presuppose, a miracle of grace.

(*d*) This conclusion is confirmed by the Gospel's own testimony concerning itself. This testimony must be true; for the Gospel is too beneficent an agency to be false at all, and least of all on its face. Now this testimony is that the personal influence of the Holy Spirit on us is necessary to the

reception of the Gospel by us. (*Vide* Eph. i, 17.) Divinely adapted though it is to our need as sinners, its appropriate effect on us it itself ascribes to nothing less than a miracle of grace. The evidential force, therefore, of Christian experience must be as we have maintained. It is an experience of the supernatural.

D. A word should be added on the verification of this evidence. Though often decried, its sufficiency and, were there space, its superiority might be vindicated on the following grounds:

(*a*) Its scientific character. Scientific method involves three processes. There is, first, hypothesis; the reality of some fact or the truth of some law is assumed. There is, secondly, deduction; the consequences of the assumed fact or truth are carefully deduced. There is, thirdly, experiment; the fact or truth is put to the test to see if the consequences deduced actually follow. If they do, the assumption has become knowledge; there has been scientific proof. But this is precisely what there has been in the case of every Christian. He has assumed the reality of the facts and the truth of the doctrines of the Gospel. He has done so in view of the stated or implied consequences of these. He has put them to the test by acting in accord with their requirements. And the consequences have followed. The new life promised if they were acted on has been experienced. Again, there has been scientific proof, and it has been as scientific in this case as in the other.

(*b*) The abundance of consentient testimony. He who makes trial of Christianity does not find it true in his own experience only. He finds also that all others who have made trial of it have had the same experience. Thus he is confirmed by them. Not merely is his experiment successful; it is successful in unnumbered instances; in not one is it unsuccessful.

(*c*) The objective character of the evidence. Though it consists in experience, this experience expresses itself in the outward life. The Christian sees himself act as a "new man" as well as feels himself to be a "new creature." He observes that the same is more or less but yet distinctively true of all

Christians. Were there room for subjective delusion in estimating the apologetic worth of Christian experience, this objective verification would make it impossible.

Such, then, is the evidence that we are considering. To the Christian himself it should be absolute. His experience of the facts and truths of the Gospel presupposes and reveals a miracle of grace. It demonstrates supernatural intervention, therefore, in connection with these facts and truths as really as the miracles in nature wrought by Christ attested as supernatural the revelation that he was making. There are these differences, however, and these decided advantages: of the miracle in Christian experience we are directly conscious; of the miracles in nature we learn only indirectly through the testimony of others. The miracle of Christian experience authenticates the Gospel as a system of facts and truths which exert supernatural power to-day; but the historic miracles in nature only authenticated it as supernatural in origin and in influence at the time of its manifestation.

2. The apologetic worth of Christian experience to the world. With reference to this there is a wide diversity of opinion. The unbeliever says to the Christian, "Your experience of the power of Christianity may be all very well for you, but it is nothing to me. I have never had such an experience. I cannot imagine myself having it. What you say as to having been 'born again' and as to Christ having been formed in you 'the hope of glory' and as to 'the witness of the Spirit,' all this seems to me an idle tale; so far from disposing me to become a Christian, it repels me as being itself mere delusion." Is the unbeliever, however, justified in taking this ground? If the evidence of Christian experience is as we have seen, valid and sufficient for him who has it, should it not be so for all others? That such is the case, the following considerations will make plain:

A. The evidence afforded by the experience of others is regarded as valid in every sphere except that of religion. If your friend testifies that he was cured by a certain remedy, you, when sick in the same way, feel that you ought to try it. If large numbers of persons, of all classes, of high character for intelligence and honesty, from purely disinterested mo-

tives, testify to the same effect, you judge that it would be the height of folly and sin for you not to act on their testimony. Why should Christian experience be the only kind that is not trustworthy?

B. The evidence of the experience of others is, in the case of the majority, that which is most easily understood and so most forcible. Many cannot follow an argument; but everyone can appreciate such a statement as, "I took it, and it cured me." All this is specially true in the sphere of spiritual truth. Here reasoning is necessarily abstruse; and so here the testimony of the experience of others, because of its simplicity, is peculiarly valuable. For the masses it is the best evidence, because it is almost the only sort that they can appreciate.

C. There is no reason why the testimony of Christians as to their experience should be less valid than the similar testimony of others. As a class, are they more readily self-deceived, are they less honest?

D. There is every reason why the testimony of Christians as to their experience should be worth much more than the like testimony of others:

(*a*) There is the singularly high reputation of representative Christians for breadth of intellect, for keenness of discernment, for trained ability in the weighing of evidence and the giving of testimony. Paul, Jonathan Edwards, Isaac Newton, William E. Gladstone—if these men can be self-deceived, then no man can be trusted; and if their testimony as to their experience may not be received, then no testimony should be. But the significant fact is that their testimony as to their experience is essentially the same as that of all Christians. Even, therefore, though ordinary Christians were peculiarly liable to self-deception, this would not weaken their testimony as to their religious experience; for their testimony as to this is confirmed by that of men who may not be supposed capable of being self-deceived. Nor is this a biased judgment. The keener and the more practical one may be in historical criticism, if only he be fair, the higher will be his confidence in the testimony of such witnesses. One who knew Dr. Arnold, the great historian of Rome, says that he never will forget the unutterable scorn with which that master critic once remarked,

"As though mythic theories of Christianity could arise under the *Roman* empire to be believed in by a *Paul!*" It was as much as to say, If this could be, then all history is mythical and all testimony unreliable.

(*b*) There is the singularly high character, not only of representative Christians, but of Christians generally, for honesty. They may be depended on to tell the truth no less than to perceive it. This is a fact that ought to be emphasized. Why is it that such a hue and cry are raised whenever a Christian is convicted of dishonesty? It is largely because the occurrence is so exceptional as to be remarkable. If, then, the testimony of men generally to their experience is valid, ought not that of the Christian to be so regarded?

(*c*) The argument is much strengthened when we remember the number and the uniformity of the testimonies as to Christian experience. "In the mouth of two or three witnesses shall every word be established." What, then, shall be said when an inconceivably great multitude, of every age and race and condition, agree in their testimony as to such a change having been wrought in them in connection with the facts and truths of Christianity as compels them to infer the immediate exercise of divine power? According to the laws of evidence, there is but one thing to do, and that is to accept the testimony. If it be not valid, no testimony is.

(*d*) The testimony of Christian experience often derives great additional force from the circumstances under which it is given. These are such as are best fitted to secure the truth; for example, affliction, poverty, the bed of death. It is when one comes to die, if only his brain continues clear, that matters of experience appear to him in their true light. Now while there have been many doubting Christians, did one ever say in the hour of death that the grace of God was a delusion? On the contrary, have not very many with their dying breath testified to the divinely sustaining power of the Gospel?

(*e*) The argument is clinched by the objective confirmation which it receives from the changed lives of Christians. Not only do they agree in affirming that they have become "new creatures in Christ Jesus;" they agree, on the whole, quite as much in showing by their lives that they have. Their asserted

experience of divine power cannot be a delusion; for they are themselves "epistles of Christ known and read of all men." St. Paul's case has been referred to, but it is far from singular. The Epistle to Diognetus, which general consent assigns to the second century, gives us (chap. v) a picture of the Christian life as unique as it is vivid. "Every foreign country," we read, "is to the Christians a home, and their home to them is foreign; like all, they marry and they beget children, but they expose them not when born, . . . they are in the flesh, but they live not after the flesh. They abide on earth, but their citizenship is in heaven. They obey the established laws, but in their lives far excel them. They love all, and by all they are persecuted. They are unexamined, yet condemned; they are killed, yet made alive. They are poor, yet making many rich; in want of all things, in all they abound. They are dishonored, and in their dishonor glorified. They are blasphemed, and yet justified. They are reviled, and they bless; insulted, and they honor. Doing good, they are punished as malefactors, and when punished, they rejoice as quickened. War is raised against them as aliens from the Jews; unrighteous suffering befalls them from the Greeks; and the cause of this enmity no hater of them can tell." Nor is this a biased because Christian view. The pagans bore essentially the same testimony to the lives of the early Christians. "See how they love each other!" "See how happy they are!" Such were common exclamations. We notice today these supernatural changes of character. Jerry McAuley may continue to live in the slums, but he is a radically different man after conversion from what he was prior to it. The neighborhod of Bethany Church, Philadelphia, is now one of the best in that city. Before this church was built, it was exceedingly dangerous. An even more striking objective confirmation of the evidence of Christian experience is the number and the fortitude and the influence of the martyrs; "for while it may be true that every religion has had its martyrs, no martyrology but that associated with the Bible records exalts whole masses and even nations; nor have the martyrs of doubt and negation been conspicuous either by their numbers or by their fortitude." Surely, then, we are justified in claim-

ing, not merely as Watts has so well shown (*Sermons*, vol. i, p. 50), that the evidence of Christian experience is the only kind that can be appreciated by the masses or that can be used by ordinary Christians; but also that, specially in view of the objective confirmation just considered, it is as valid for the world as we have seen it to be for the Christian himself. For both it is of all the evidences the most scientific and effective. As Dr. De Witt has said (*Presbyterian and Reformed Review*, No. 21, p. 84), "The Christian himself is the most convincing evidence of Christianity that the Church can offer to the world to-day.

II. The indirect apologetic worth of Christian experience. By this is meant its contribution to the force of the other evidences of Christianity, the historical or external, the rational or internal, the practical or collateral. These are all of independent value. Each has its own purpose: the historical, to prove the validity of the supernatural facts of Christianity; the rational, to prove the reasonableness of the supernatural doctrines interpretative of these facts; the practical, to prove the reality of the power of these facts and doctrines in the world to-day. Each of these evidences rests on its own basis, and so they form different, though converging, lines of proof. Any one of them, and certainly all of them together, are sufficient to convince anyone who is open to evidence of the truth of Christianity's claim to be the absolute because supernatural religion. Yet it must be admitted that the force of these evidences, or of any one of them, will be much greater for those who have themselves experienced the power of the Gospel. Thus one who is conscious of the miracle of experience will see in the miracles of nature and of history just what his experience would lead him to expect. His reason, because regenerated, will find nothing contradictory to itself or uncongenial in the Christian system. (*Vide* Owens, *Works*, 1852, vol. iv, p. 54.) His own supernatural experience will be the key to the working of the same divine power in the world. (*Vide* Stearns, *Evidence of Christian Experience*, p. 368.) Indeed, it is here as elsewhere: sympathy is essential to appreciation. The perfection of a statue may be demonstrated and ought to be admitted because of measurements, but it cannot be felt

until one has received something of the spirit of the artist. The ordinary evidence ought to constrain us to take Christ as he is "freely offered to us in the Gospel." In view of these evidences, it is as irrational as it is wicked to reject him. Yet only the "new heart" can *feel* the utter folly and awful sin of such a course. One must have Christ within him to discern his true glory. The evidences are fitted and intended to persuade us to make trial of him, but only that trial can bring out the full force of the evidences. Our limits, however, forbid the discussion of this very interesting and important phase of the subject. So, too, we may not even touch the many objections often raised to the evidence of Christian experience. We can only remark in closing:

1. How thankful should we be that that evidence of our religion which is the simplest of all, the *one* kind that most can appreciate or use, is really the strongest because the most scientific.

2. What need can be so urgent in this "age of doubt" as that the Church should act on what we have seen to be the apologetic worth of Christian experience?

W. Brenton Lewis, Jr.

Art. VIII.—SELF-HELP AND COST AT METHODIST COLLEGES.

That the Methodist Episcopal Church has no great university like Yale or Harvard can easily be explained. The nineteenth century had entered on its second quarter before Methodism succeeded in founding one college, but the dawn of the twentieth saw over fifty firmly established. Many of them are not wealthy institutions, but fine buildings and a large endowment do not make a college. It must rest with the men who are graduated every year to determine whether the institution is worthy of the title. And it is also true that many of the students are not wealthy. Undergraduates often find the most rigid economy necessary in order to complete their course of study. Never are they looked down upon on this account, by their fellow-students, but rather the reverse. The secretary of the faculty at Wesleyan says, "There are no false standards of society at Wesleyan: the hard-working man of slender means is to be found in every fraternity, and he lacks none of the social and intellectual advantages of his more fortunate brother," and such conditions generally prevail.

The methods of self-help vary with the size, location, etc., of the college. At Wesleyan they consist of acting as college reporters for local newspapers, tutoring students, preaching, singing in church choirs, collecting laundry, working in stores, running agencies for athletic goods, acting as monitors, selling stationery, etc. Board and room have been obtained for work as night clerk in a hotel. One student worked his way through by writing for newspapers, press associations, and magazines; and as a result a position on a large daily was waiting for him upon graduation. One alumnus is reported to have made $3,075 during the four years he was in college. A commons has been instituted to provide plain but wholesome food to the poorer students at a low cost. An employment bureau, to aid students in securing work, has also been established by the college. A similar bureau, under the control of the Young Men's Christian Association, has been established at Syracuse.

The following methods employed to earn money by a recent graduate are typical of the conditions there: taking care of a furnace and walks for a private family at $1 per week; acting as an agent for a city laundry on a commission of 30 per cent for all work collected; working in the library at from 12½ to 25 cents per hour; canvassing for the college annual on a 10 per cent commission; ditto for the college weekly at 15 per cent; posing for students in drawing and painting at 25 cents per hour; working in a store Saturday evenings at $1 a night; running errands for the librarian at 25 cents a trip; pumping an organ at 15 cents per hour; selling tickets to college functions on a 10 per cent commission; mowing lawns at 25 cents for one of average size; doing odd jobs, such as putting up storm doors, at 15 cents per hour, with a minimum charge of 25 cents, and tutoring at 40 cents for a lesson of forty-five minutes. In a cooperative bookstore, where books are sold at 10 per cent above cost, employment is found for two undergraduates, their profits being 5 per cent of the value of books sold.

Although Northwestern does not undertake to aid students, the registrar says that many students reduce their expenses by caring for furnaces, lawns, stables; by stenography, bookkeeping, teaching, canvassing, and as laundry agents. A student at Baker University, who had been a section hand on a railroad, tells how to live cheaply: "We burn wood. For my share of it I go to the 'timber' and cut it, receiving the wood for clearing the ground. I give a part to have it brought to town, so my fuel costs me no money. There are two of us, and we do our own housekeeping." Another student in the same institution not only kept his expenses for the year down to $110, but also earned nearly half this amount by doing chores, working in gardens, and cleaning yards—incidentally he also led his class. To aid students who wish to rent rooms and board themselves, small cottages, of three or four rooms each, are rented at $3 a month. A student at Albion College, who had had some practical experience in typesetting, obtained employment in one of the local newspaper offices and earned a considerable part of his year's expenses in that way. Another student during his college course split wood, worked on a farm,

canvassed, kept books, was a clerk in a hardware store, and even drove a stage.

As to the opportunities for self-help at other Methodist colleges the following information has kindly been furnished for this article by the presidents of the various institutions:

Boston University: Some engage in clerk work on Saturdays, some teach in night schools, some accept employment as readers of gas meters, some have supported themselves by writing for the press, etc. One summer some of the young men visited England, working their passage on the steamer out and return.

University of Denver: Young women have the opportunity here to live with Christian families and assist with the housework five hours a day, and so provide for all their living expenses. The relation of a young woman to such a family is that of a daughter and not that of a servant.

Allegheny College: Five or six students do more or less in the way of janitor work. About half a dozen are commissaries or assistants in clubs, two or three wait on table, some take care of furnaces and do other chores for town people. About three students each term are employed as assistants in the laboratories.

De Pauw University: Thirty students are working their way through. Some of them have paper routes, others wait on tables, and others are janitors.

Lawrence University: A large number of students work their own way. Many of them act as agents during the summer vacations, selling books, views, machinery, nursery supplies, etc., during the school year, many work as stenographers, as barbers, help in stores nights and Saturdays, take care of horses and furnaces, clean buildings, are church janitors, repair machinery, saw wood, and do miscellaneous job work.

Dickinson College: Some of the students hold positions in the gift of the college, others as stewards of boarding clubs, as waiters, or hold agencies of different kinds. Honest work is considered no disgrace at Dickinson, as is shown by the fact that at least two hundred students in the several departments in the institution are contributing to their own support in greater or less degree.

Rust University: The young men work in the garden, on the farm, and do janitor work. One is assistant cook and another is the baker.

Kansas Wesleyan University: Many of the students help themselves by securing odd jobs of general work. An employment bureau is being organized.

Simpson College: Between forty and fifty young folks earn either tuition or board, or both, by working in connection with the institution or by doing odd jobs in the town.

Illinois Wesleyan University: Some earn money by doing table work and the various chores required about a house.

Taylor University: Two students earn their entire expenses by janitor work. Two or three do tutoring. Four young men earn their board by waiting on the tables, and two others by sweeping the dining hall and other rooms.

Nebraska Wesleyan University: Students wait on tables, make fires, wash dishes, secure paper routes, and do all sorts of work.

Mount Union College: Students serve in the dining hall and help in the kitchen, besides gathering and distributing laundry, managing a boarding club, acting as agent for securing roomers, and doing work on the city papers.

Ohio Wesleyan University: Tending furnaces in private homes, acting as club stewards, waiters, laundry agents, etc., and doing job work on Saturdays. Many canvass during the summer and a few continue to represent the firms during the college year among the students. [Information furnished by the dean.]

Cornell College: Many students work sufficiently to pay a portion or all of their expenses, some as janitors, some are stenographers, more are stewards of clubs; some take care of furnaces, work in printing offices, barber shops, many wait on tables, some secure agencies for laundries, and some mend, clean, and press suits. Young women work in private families for board and room. The college handles the text-books and they are sold to students at wholesale rates. [Information furnished by the vice president.]

The expense at Methodist institutions is low compared with that at other denominational colleges; in no case does the

charge for tuition exceed $100, while scholarships covering the whole or part of this amount are awarded to "needy and worthy students" in many of them. At Wesleyan, for example, about $14,000 is set aside annually by the board of trustees for this purpose. Applicants, however, must be total abstainers from intoxicants, and scholarships may be taken away from those who are negligent in their studies or expensive in their habits. At Boston more than one hundred such scholarships have been founded, each yielding an income equal to the whole charge for instruction. The largest number of scholarships and the best opportunities for self-help are often found where the cost is highest. A large number of students in all the colleges have been enabled to complete the course by the aid of a small loan from the Educational Society.

In the following table of some of the colleges a low estimate does not mean the amount which the young man spends who denies himself the necessities of life, nor does a liberal estimate express what a man with expensive habits may squander:

College.	Low.	Moderate.	Liberal.
Albion	$150	$225	$350
Allegheny	150	200	275
Baker	90	135	200
Boston	274	336	405
Cornell	140	200	260
De Pauw	150	200	250
Dickinson	192	227	320
Hamline	96	130	200
Illinois Wesleyan	200	250	300
Iowa Wesleyan	166	200	260
Kansas Wesleyan	88	122	176
Lawrence	100	160	225
Mount Union	140	215	250
Northwestern	219	319	401
Nebraska Wesleyan	125	150	175
Ohio Wesleyan	146	246	326
Rust	84	106	254
Simpson	150	200	250
Syracuse	230	350	435
Taylor	108	146	204
University of Denver	125	170	230
Wesleyan	200	300	500

James Melvin Lee.

EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS.

An observant periodical is of opinion that "the process of religious decay, when it exists, is partly due to the increasingly commercial character of the Church organization." It is possible that Protestants as well as papists may profitably ponder the words of Cardinal Gibbons: "The Church is a bureau of administration; it ought to become a group of apostles again."

In these days of excessive optionalism and education in the line of least resistance, there is something tonic and sagacious in such a prescription for self-discipline as this: "Be systematically ascetic or heroic in little unnecessary points; do every day or two something for no other reason than that you would rather not do it; so that, when the hour of dire need draws nigh, it may find you nerved, and trained, and hardened to stand the test. Then you will stand like a tower when everything rocks around you and when your softer fellow-mortals are scattered like chaff."

An experienced and wise professor of systematic theology, who holds that nobody ought to attempt to dislodge, repel, or discredit one view without at the same time putting a better in its place, writes: "In these nervous days, no theologian should say one word merely to criticise a thing. I used to do that. He must make sure that he is helping men. I often let a half-truth go its way, simply because, in a given situation, it may be better for men, certain men, than nothing at all, or even than a full truth for which they are not ready."

The meeting of the General Conference of the United Brethren in Christ at Frederick, Md., last May, celebrated the one hundredth anniversary of the founding of the denomination, the choosing of its first bishops, Otterbein and Boehm, and the

unfortunate adoption of its official title, by the conference which met at the home of Peter Kemp, at Rocky Springs, Md., in September, 1800. That a body so worthy, respected, and beloved should be burdened with such an awkward and unmanageable name can scarcely be regarded as anything less than a misfortune. This was illustrated not long ago by a minister of that body who wrote a magazine article in which he felt obliged to set grammar and sense at defiance by entitling it "Why I am a United Brethren." When a woman of that Church announces her denominational attachment by saying, "I am a United Brethren," the confusion becomes so singularly and plurally and exquisitely involved as to border on the convulsively ludicrous. The best wish we can make for this honored communion, next to a progressive continuance of its historic spirituality and goodly usefulness, is an early relief from its embarrassing title. We say this, fully understanding how difficult it often is to get rid of an unsuitable and uncomfortable name.

Mr. J. D. Logan, in the May number of *The Atlantic Monthly*, closes an article on "American Prose Style," with a reference to the prose of Lincoln:

> The American mood or temper was wholly different from the English mood in the eighteenth century, on the one hand, and from the English and the French mood in the nineteenth century, on the other hand. The difference in spirit showed itself everywhere, but conspicuously in literature. The age of Addison and Swift, as Miss Scudder has so excellently brought out in her Social Ideals in English Letters, was an age of respectability, of conventionality, of finality; it aimed primarily at sanity, and repressed all idealism and enthusiasm. And further, as Miss Scudder again has pointed out, we may only understand Swift's social satire if we realize that his bitterness and sarcasm spring out of a consciousness that he writes in an age of acquiescence and self-satisfied optimism on the part of the English people in general, but for himself, as it appears, an age of despair. Social and political criticism, therefore, appeared abundantly in the England of the eighteenth century; but it was criticism either acquiescent, self-complacent, or cynical, despairing, inhuman. Social and political criticism appeared also in the America of the eighteenth century; but, based as it was on sane, self-reliant, and responsible idealism, it was always practical, courageous, cheerful though serious, and thoroughly kindly and human. The England and France of the nineteenth century, on the other hand, were, to be sure, idealistic in the extreme; in England idealism appeared as but poetic frenzy, while in France it passed into a real madness in life. But American idealism remained as it was born, "clear-headed and well-ordered aspiration." The passion in American life was a passion for deeds; the thought and aspiration of the American people

centered in realizing concrete possibilities of being and opportunity. This passion for deeds on the part of the intelligent, self-reliant, and cheerful commonalty in America, expressing itself in literature, turned to prose primarily as an instrument for promoting high and noble deeds. For prose, indeed, rather than poetry, is the most available and powerful literary instrument in furthering sane, responsible social democracy.

It is, then, first of all, because this ideal of human equality of being and opportunity was in some form or other always controlling and assisting American life and thought that prose itself—the pedestrian, but free, flexible, and ready instrument of the common man in expressing effectively his ideas on matters of common welfare—was adopted by the American citizen as his characteristic mode of utterance. It is, too, in the second place, because this same ideal expressed itself in literature sanely, responsibly, effectively, that the distinctly American prose style is clear, sane, vigorous, but temperate; that its mood is always strenuous; that its temper is always manly. The ideal of political, social, and spiritual citizenship, vividly realized, and in splendid cheer sought after, inevitably created in America a prose literature somewhat unæsthetic in charm, but still, by way of its real substance and generous spirit, powerful over the heart and imagination of "the plain people." And if I were asked, In the style of which of the distinctly American prose writers does the quality of "manliness in art" most appear? I should answer, In the prose of the one American who is most typical of clear-headed, sane, and effective aspiration—in the prose of Lincoln. As was the man himself, plain, responsible, human, so he spoke and wrote. His Gettysburg Address, for example, to my mind, must remain the American ideal of prose style—simple thought thoroughly socialized by decent plainness and manly freedom.

IMPORTANT TO FRIENDS OF CONFERENCE CLAIMANTS.

THE problem of caring for worn-out preachers and their dependents has been in all Protestant Churches shamefully neglected, utterly unsolved, or at least inadequately met. Our own communion, though not so negligent and heedless as some, has felt increasingly the painful necessity for some better provision. Various plans have been suggested, but nothing sufficient has been done. The proposition to organize a special Board with a secretary or agent to raise and manage a denominational fund has been disapproved because of difficulties, and particularly because of the undesirability of creating additional boards or societies unless absolutely necessary.

An important contribution toward the bettering of conditions for Conference claimants is now made by the Trustees of the Methodist Episcopal Church, who are to be commended for seriously considering this urgent subject and moving in the matter. They are a cautiously constituted, responsible, and capable body, whose duties are not so onerous as to preclude

careful attention to the new business which they propose, within the limits of their authority, to assume. The need for some advanced action for the relief of our suffering veterans has long been desperate. We gladly help to spread and emphasize the announcement made by the Trustees, which ought to be at once explained from every pulpit and made known throughout every pastoral charge in our Church.

At a meeting held in their office in the Western Book Concern, July 16, 1901, the Trustees of the Methodist Episcopal Church took the following action, hoping to contribute to the success of the movement to provide "a comfortable support" for the superannuated preachers and other Conference claimants of the Church. The subject having been brought repeatedly to the attention of the Trustees, was finally referred to a committee consisting of James N. Gamble, Robert T. Miller, and William F. Boyd, who at a subsequent meeting presented a report, which, after careful consideration, was unanimously adopted as follows:

Whereas, Frequent inquiries have been made, seeking to ascertain whether, under the provisions of the charter of this corporation and the regulations of the Discipline, the "Trustees of the Methodist Episcopal Church" are authorized to accept in trust gifts of money, or other property, and administer the same according to the direction of persons making them, for the benefit of Conference claimants, with the condition that the donor may be the beneficiary thereof during life; with the further condition and provision that on the death of the donor "Conference claimants" of the Methodist Episcopal Church, as defined in its Discipline, shall thereafter become the beneficiary of said gifts; and, whereas, after diligent examination of the provisions of the charter of said Trustees and of the Discipline of said Church, we find no reason why gifts or trusts, tendered for the purposes and on the basis above named, or tendered for these purposes on other acceptable conditions, should be declined by this corporation; therefore,

Resolved, 1. That the Trustees of the Methodist Episcopal Church will hereafter accept, in trust, and administer (subject to the provisions of the Discipline of the Methodist Episcopal Church and the regulations of this corporation) gifts of money, or other property, for the benefit of the Conference claimants of the Methodist Episcopal Church, *with the condition that the donor thereof shall be entitled to receive, during life, the net income annually derived from his gift by the trustees*; with the further condition that, after the death of said donor, the net income derived therefrom shall be annually paid to the Annual Conference or Conferences named by the donor, or, in the absence of such direction, to all the Annual Conferences of the Methodist Episcopal Church, for distribution to the Conference claimants according to the Discipline of said Church.

2. That the Trustees of the Methodist Episcopal Church will hereafter accept, in trust, and administer (subject to the provisions of the Discipline and the regulations of this corporation) gifts of money, or other property, *with the condition that*

the net income derived therefrom shall be annually paid to the Annual Conference or Conferences named by the donor, or, in the absence of such direction, to all the Annual Conferences of the Methodist Episcopal Church, for distribution to the Conference claimants according to the Discipline of said Church.

Correspondence relating to this matter should be addressed to George B. Johnson, Treasurer of Trustees of the Methodist Episcopal Church, 220 West Fourth Street, Cincinnati, O.

The full list of Trustees is as follows: Bishop John M. Walden, President; James N. Gamble, Vice President; John Pearson, Secretary; George B. Johnson, Treasurer; W. F. Boyd, Counsel; Lewis Curts, Robert T. Miller, Jesse R. Clark, Frank G. Mitchell, Edward B. Rawls, Norman W. Harris, Stanley O. Royal.

In very many of our congregations there must be persons, women or elderly or feeble persons, who are kindly disposed toward superannuate ministers, and who for one reason or another would gladly be relieved of the burden of caring for their possessions if they could just as well receive regularly from the Trustees of the Methodist Episcopal Church the income therefrom without any care or exertion on their own part, and also escape the payment of taxes which in some instances nearly consume the earnings of their money: the condition being that after the decease of the donor the income from the property shall be paid annually to such Annual Conference or Conferences as said donor may designate for the benefit of the Conference claimants in those Conferences.

This announcement made by the Trustees of the Methodist Episcopal Church furnishes a good text for the pastor's talk from the pulpit when he urges the needs of Conference claimants at the time of taking the annual collection, and a good topic for instructive conversation in his round of pastoral calls.

THE VALUE OF THE HUMAN.

As to human nature, there are two extremes of view, one taken by positivism, which invites us to worship the great being, "Humanity," even offering us a formulated ritual for such adorations. This absurd proposition we may safely leave to the tender mercies of Mr. Spencer's article on "Retrogressive Piety." The other extreme is that of sour and cynical misanthropy which speaks contemptuously of mankind, disbelieving in human virtue and nobleness. The true point of view lies

midway ; we are neither to worship nor despise, adore nor hate humanity, but enjoy, profit by, love, cherish, and assist it. We are to reverence human nature, whether in ourselves or others ; not to crucify, but to purify, educate, and glorify it.

Victims enough there have been to the notion that to fit himself for God a man must put his own nature on the rack ; that for example, he must crucify his natural craving for relationship with his fellow-men. This spirit was not confined to monkish days. Here and there in later times has been seen a mistaken saintliness which seems to esteem it a duty to dehumanize one self out of all natural feeling into a sublime insensateness. We are told how a man once got up in a love feast and told how he had lost his wife and all his children and had felt as calm and serene through it as if nothing had happened, not feeling a pang, shielded as he believed by divine grace. When he ended the sensible preacher said: "Brother ! go right home, and down on your knees and never get up till you are a different man. You have the stoniest heart I ever saw. Instead of being a saint you are hardly good enough to be a decent sinner. If you had a human heart such trouble ought to melt it as in the fire. Don't ever tell such a story again." God is not displeased with us for loving those whom he gives us. He commands us to love them. It is false that he is so jealous as to take them away if we love them much. Religion makes a loving heart toward men as well as toward God. Human affection is a necessity to us. We cannot do without men. They are worth loving against every discouragement. God thinks so and we must, too. Their love is worth having. God seeks it, so should we. Once, when Julia Ward Howe invited Charles Sumner to meet a distinguished guest at her house, he replied: "I do not know that I wish to meet your friend. I have outlived the interest in individuals." Recording in her diary that night the senator's surly remark, Mrs. Howe wrote after it, "God Almighty, by latest accounts, has not got so far as this." Nobler and wiser was Emerson when he wrote: "I find myself, mauger all my philosophy, a devout student and admirer of persons. I cannot get used to them ; they daunt and dazzle me still. Blessed be the eternal Power for those whom fancy even cannot strip of beauty, and who never for a moment seem to me profane." A minister, sitting in a full street car, scanned his fellow-passengers and said, "I am sorry

I see so little to attract or interest me in the face of the average human being." He might well be sorry, and ought to practice some self-examination to find the cause of his indifference; for nothing below the Beatific Vision is better worth looking at than what one has dared to call "the human face divine." We make journeys to see great works of art, monuments, architecture, sculpture, paintings; we go to pains and expense to reach some wonder of nature; we call on each other to admire some landscape or some splendor of cloud and light and color in sunset skies; but a human countenance is far more wonderful than any of these. It is not in them, but in the face, that the supreme powers of the world and the superlative meanings of life are beheld. There is more of marvel, of mystery, and of God, in the face of the meanest beggar's child than in all the stars that sprinkle the midnight. When Kant was at the age of eighty he said, "I have not yet lost my feeling for humanity." The rough Admiral Nelson, dying, said to his friend, "Kiss me, Hardy." When Father Taylor, of the Sailors' Bethel, was tossing in pain, somebody tried to comfort him by saying, "You'll soon be with the angels." He answered petulantly, "I don't want angels, I want folks." The same craving asserts itself when we look across the mysterious boundary line into the hereafter. So Whittier, moving into the deepening shadows beyond life's sundown, says:

> As from the lighted hearths behind me
> I pass with slow reluctant feet,
> What waits me in that land of strangeness?
> What face shall smile, what voice shall greet?
>
> What space shall awe, what splendor blind me?
> What thunder-roll of music stun?
> What vast processions sweep before me
> Of shapes unknown beneath the sun?
>
> I shrink from unaccustomed glory,
> I dread the myriad-voiced strain;
> *Give me the unforgotten faces,*
> *And let my lost ones speak again.*

If we are to be drawn to God it must be by the cords of man; we are accessible in no other way. Human knowledge begins with man; God is an afterthought, a later discovery. We are not to blame for finding humanity first, it finds us first. The babe finds its mother's bosom before it finds God. The human has

us in its arms at the beginning, and we should never find God except by getting out through the human up to the Divine. It is not strange that we cling to the human till forced from it, or led by it, or drawn by omnipotent power beyond it, to find and touch God. We would be inhuman if we ceased to delight in the human; it must ever be dear with its fellowships, friendships, sympathies. In health its companionship girds our loins for work; in sickness its soft ministry steals away our pain; living, we find in it our cheer; dying, it will be the one earthly thing we will be loath to leave and lose. Because we are human we will always find light in the eyes and comfort in the voices of the children of men. Never so long as we can remember a mother's, a sister's, a brother's caress, will a gentle touch fail to seem a blessing. All this is no disloyalty to God. Hearts that loved and trusted him have yet cried, " O for the touch of a vanquished hand and the sound of a voice that is still." As for me the first I knew of God was by knowing men who mentioned his name. They put into my hands a Book that told me of him. A woman in whose arms and on whose knees I found myself, read to me out of God's book and told me who he is. Then later on men made me think of him by living and being and acting so that their goodness suggested and implied God. When I wondered what made them live as they did, I was told they were serving God.

It is not too much to say that the prime interest, practically the only interest of the world, is human. It was made for humanity. The final cause and purpose of its creation was in mankind. The drama for whose enacting the globe was framed, began when man arrived; all before was but preparatory. The Creator swung this planet out in space as the cradle in which he meant to rock His coming man-child.

> In His image God shaped man,
> And breathed into his nostrils breath of life;
> Wherein, as nowhere else, shone God;
> The godlike cased in flesh, the man-soul breathing soft
> And strong, not merely thro' the lips and eyes
> But in each flawless limb and graceful curve,
> Each muscle molded on the moving form.
> Until man came the world and all it held
> Was dumb as Memnon ere he felt the sun:
> When man stepped forth, mind, spirit sprang to light,—
> Earth found her voice, and Heaven with music thrilled.

The beauty and chief ornaments of the world are human: no flower is as lovely as a sweet child; no sunrise as splendid as the golden morning of a young manhood or womanhood; no crystal as beautiful as the firm purity of a clarified character; no mountain so imposing and sublime as a lofty life; no harvest or fields or fruitage on branches so fair as the goodly products of a useful and noble career.

The music of the world is human. No birdsong so wonderful as the human voice; no babble of a brook so musical as the ripple of innocent laughter in a happy home; no solemn chant of winds so grand as the psalm rolled into the sky by worshiping assemblies. To stand by the ocean and hear the beat of its stupendous pulse, is to take the sound of a shallower deep and a narrower sea than when you lay your ear against the throbbing of a human heart.

The joy of life and wealth of the world are in humanity. He was a wise man who said, "A man's wealth is measured by the number he loves and is loved by." This is not exactly what the books on Political Economy say, but it is as true as anything in them. Get the millionaires together, estimate their riches by this true measure, and for some of them you will need to build a new kind of almshouse. The value of this world to God is not in silver and gold and real estate. Its preciousness is human, and a nameless foundling child, rolled in a shawl by hasty hands of shame and abandoned at midnight in an open lot by one who fled away into the dark, is to the Eye that watches from above a jewel richer than Brazilian or African diamond field ever bore. Humboldt traveled the globe over, saw everything and wrote, "The finest fruit earth holds up to its Maker is *a man.*" In Mrs. Browning's "Drama of Exile," Christ speaking of the superiority of humanity over the world bids the earth behold in Man its master:

> This regent and sublime Humanity,
> Tho' fallen, exceeds you! This shall film your sun,
> Shall hunt your lightning to its lair of cloud,
> Turn back your rivers, footpath all your seas,
> Lay flat your forests, master with a look
> Your lion at his fasting, and fetch down
> Your eagle flying.

Yes, the vivid interests of this world are human. The fascination of history, the spell of romance, the charm of poetry—what are they made of? Made mostly of human passions, human

actions, and the human lot—these are the stuff of which the story must be woven that can gain and hold an audience. The thought and study of the world chiefly labor upon and regard humanity. "The proper study of mankind is man." By that maxim the curricula of schools are made up, including all histories, grammars, languages, political economy, moral and other philosophies, physiology, psychology, literature, logic, rhetoric. Humanity is what interests the angels: they hover over the Virgin's newborn boy; they come and minister to the soul in the wilderness, hungry and tempted of the devil forty days; they drop down into Gethsemane where souls are begging "Let this cup pass," with cups of cordial in their hands to take the bitter taste out of the mouth which has said submissively, "Thy will be done;" they sit at the doors of sepulchers to say to mourners who come seeking the departed, "He is not here, he is risen." They watch for feet that are in danger of dashing against the stones; they make jubilee over sinners that repent.

When the Almighty set out to recapture a truant race He did it by incarnating himself. God himself couldn't reach us except through the feelings and tissues of the human. He must put on a soul and a body before He could come to us. The Son of God enters into the race and becomes a second Adam. Yes, on feet like ours, the Saviour had to come to men. Along veins like ours flowed the blood whose shedding made man's peace. Out of eyes like ours, subject to tears and dimness, looked the merciful light which was as the dawn of day to the earth. He who made worlds, had to take hands that could be spiked to the cruel wood before he could lay hold on us. They were arms of flesh and blood like ours which stretched wide upon the cross, and which when taken down and folded over the lifeless bosom, invisibly folded a saved world in their embrace. In the stately words of Macaulay, "It was before the Deity embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the Synagogue, and the doubts of the Academy, and the pride of the Portico, and the fasces of the lictor, and the swords of thirty legions, were humbled in the dust."

The Eternal Father comes as near as possible in Christ, who makes a revelation of God's love and a visible appeal for our

love. God does not win us by revealing his mighty name and nature, bursting upon us with the unbearable glory of His unveiled Being. Hearts unskilled in spiritual things like ours might hesitate in fear or dazed bewilderment. He gives Himself in such a form that the humanest portion of our affections may be met, our love of friendship, our craving for lip speaking to lip, hand grasping hand, in such forms as make Him seem to crave and need our love. Men have been made to appreciate with their bodily senses the sweetness, lovableness, and perfection of Him whom we are invited to love. It is in Christ that God shows Himself as altogether lovely, as entreating, craving, yearning for the love of us poor, simple creatures of the earth.

It may be that sermons have failed to represent Christ enough on his human side. We need to present Him in nearness, not as the Unitarians do, but as the Gospels do. Mankind crossing the rough isthmus of time from one mysterious sea to another, and groping for the path, want not theory, but a hand to hold, not a map of the way, but a guide who himself has trodden it. Culture and education do us poor service if they incline us to substitute philosophy, logic, and scientific discussion in place of the simple pointing of men to Him who was born in a stable and died on a cross. Church history, roots of Hebrew verbs, and doctrines have their necessary place, but they are not what the mass of men hunger for, and need to have laid upon their souls. It gives them more comfort to reach out the hand of faith across eighteen centuries to the actual divine Man who walked by the Sea of Galilee, who healed the sick and raised the dead. They want to know if he still lives for the help of poor souls and bodies that are toiling and struggling on this troubled earth. Apostolic succession, papal dogmas, councils of Nice, mysteries of the Trinity, evolution, higher criticism, the human multitude care little about such things. They are pressed by questions more urgent. They are driven by life's toil and care. They are weary with yesterday's toil, bowed down with to-day's sorrow, troubled with to-morrow's problems. They will all be dead before we can get all those lofty, high flown questions explained, argued, and settled. But that there was once on earth a wondrous man, Jesus, who died for them and holds still his love toward them, to whom a man can call as to an elder brother when his

little child is ill or his wife laid out of sight forever, or when he feels his own body failing, and who can comfort him with sympathy and the assured hope of a better life for his dear ones and himself—Ah! this is what he wants the preacher to tell him about and make real to him. O! let us think of the Man who was familiar with the carpenter's shop; who, when he was tired and thirsty, sat down by the well and asked a woman for a drink, while he wiped away the dust and sweat of his journey; and who bore the brunt of this mortal life, rubbed along with its hardships, and put up with the differences and jealousies and petty meannesses and irritabilities and obstinacies and hot-tempered hatefulness of human nature, and took the bitter with the sweet, mostly bitter; who lived just our life, and drank our cup, and found a way to overcome and to bear up and be victorious in it all; and who lets us see how he did it, making us his comrades; takes us along with him into his great temptation, that we may see how he deals with the tempter, how he answers and defeats him; takes us along into Gethsemane to let us see how he gets through that struggle; takes us with him into Pilate's court, that we may see how he bears false accusings, rage, and mockings; and at last takes us by the hand as he walks along by Simon the Cyrenian, who is carrying the cross for him, and says faintly, Come up on the hill yonder and see me die. He dies forgiving his enemies, and remembering his mother. So he shows us how to live and how to die. That is the kind of Saviour we have, and the Bible is of little use to us unless we find this out. Before he went away he taught us how to pray, made it glad and easy work for us to pray. Indeed, the only real praying on earth is by those that have the Gospel in their hearts and look up to heaven, where Christ has gone to plead for all his saints; and we are commanded to believe that it is none other than the King, eternal, immortal, invisible, the only wise God, our Saviour, who waits to receive into everlasting habitations those who accept his salvation and go forward on His path. William Blake truly says that men pray to Mercy, Pity, Peace, and Love because now, in Christ,

> Mercy has a human heart;
> Pity, a human face;
> And Love, the human form divine;
> And Peace, the human dress.

The instinct is not wrong which leads us in trouble to reach out for our kind and makes us value those who come to us in our distress. Thomas à Kempis said, "Our dependence on God ought to be so entire and absolute that we should never think it necessary in any kind of sorrow to have recourse to human consolation." But who was à Kempis, and how has his system of living worked? If it be not right to seek sympathy, can it be right to give it and so lead men to look for it and lean on it? Would it not be fair to them, perhaps duty to them, to say, "No, you must look to God alone"? What an Arctic hell that plan of living would make of this world!

The great opportunities of life will come to us by, and in connection with, man. The only way to serve God is by blessing and helping men. Say you, "O, yes, one can glorify God by self-cultivation, by trying to perfect the nature he has given." No! A man cannot develop himself in any noble and God glorifying way, except by developing outwardly upon his fellows, by playing off his faculties in sympathy and association with them. There is no way to be a follower of Jesus except by doing good, no way of serving Christ but by blessing men. "Doing good to the little and weak and needy is doing it to me," he says. But how can one do men good without love? He will not desire to bless them unless he loves them. He cannot bless them in the highest way except by gaining their hearts. Those who have toiled hardest for this world have been great man lovers, and most of them greatly beloved. It is useless for a man to pretend to love God if he is hateful and hard, or indifferent to his fellows. A cross and surly saint is a contradiction. The only way for us to show our love for God is by being good to his other children. We may pray, read our Bibles, profess and count beads, and do penance without end, and it will go for nothing if we care nothing for our fellow-mortals, their needs and miseries; our fellow-immortals, their state and prospects, fears and hopes. Glorifying God by living to bless men, we may find the highest satisfaction possible to us on earth or in heaven. Sweeter than all other success and richer than a crown, will it be to hear from some human being's lips, "I am a better man, a better woman by knowing you," and if we are capable of extorting such words we will not be puffed up by them, but humbled at the very feet of God.

THE ARENA.

RECENT ARCHÆOLOGY.

FOUR years since our Western Book Concern published a large volume on practically the same region as that which is covered by Professor Rogers's work recently issued by the Eastern house. *Asshur and the Land of Nimrod*, by Rassam (Hormuzd), and Professor Rogers's work are good companion volumes though they are altogether unlike. Professor Rogers is an eminent scholar and a specialist in matters concerning the ancient peoples of the valley of the Tigris and the Euphrates. He is an American and has the natural enthusiasm of a comparatively young American scholar. Rassam is a native of the East and his book reads like a compilation of narratives that might be rehearsed by an intelligent traveler and a keen observer of men and things. He makes no pretense of scholarship but simply tells what he has seen and heard and done. He is perfectly at home among Arabs and Kurds, Christians and Mohammedans. One would like to sit down with him on long winter nights in a cozy study and listen to his interesting and practical conversation. Our Book Concern deserves great credit for bringing out these three exceedingly valuable volumes. The head waters of the Euphrates and Tigris are interlaced amid the hills and mountains of Kurdistan and Armenia, whence they follow a southeasterly direction almost uniting in the vicinity of Bagdad, then slightly diverging they finally unite about one hundred miles above the head of the Persian Gulf. Babylonia and Assyria are both in the valley formed by these two rivers. The two countries, though somewhat different, have many points of resemblance, being contiguous, and their boundaries not being very clearly defined; hence it is somewhat difficult to separate in thought or historical description the two countries and their people. It is a very remarkable fact that, so far as human history is able to give us definite information, there have been but very few dominant races and metropolitan cities. Egypt is probably the earliest illustration of the development of a dominant race and a metropolis. The environment—the climate, soil, and productions, as well as the relative situation of the country—will sufficiently account for this. From the very first a comparatively large and dense population could be supported in Egypt with less labor and less risk of famine, war, or pestilence than in almost any other equal portion of the globe. Not far to the east across the barren wastes of Arabia was another valley, that of the Tigris and Euphrates, which furnished the habitat of another dominant race and the site of another metropolis. However we may distinguish Babylonia from Assyria yet the fact remains that with one or the other of them was centered from time to time the controlling force of the

valley of the Tigris and Euphrates. The dominant race at the opening of the twentieth century is the Anglo-Saxon, and the metropolitan city is London. Egypt has never been hidden from human view, but Babylon and Nineveh for many centuries were as completely lost as the doomed cities of Italy buried beneath the ashes of Vesuvius. It is within a comparatively brief period that explorations and excavations have restored to the civilized nations a knowledge of these long-lost cities, cities famous in the secular annals of Greece and Rome and the sacred annals of the Jewish Scriptures. Many nationalities of Christendom have taken an interest in these explorations; among them the English, German, and French have been the most prominent. Lately, however, our own country has joined with these just named in this most important and interesting work.

While many distinguished men have written more or less extensively upon the methods and results of the exhumation of these ancient cities, no history of Babylonia and Assyria has been written in the English language since the greatest and most recent discoveries, and based upon original sources except this work of Professor Rogers. Really his work rests exclusively on the original Babylonian and Assyrian documents, and is not made up from secondary sources. Scores of thousands of tablets, cylinders, and monumental inscriptions have been exhumed, and many of them deciphered, furnishing a wealth of information on an almost endless variety of subjects. Professor Rogers has availed himself of this wealth of information in the preparation of his work.

Then it should be noticed that there is no other author who gives us in the English language so full and intelligible an account of the successive steps which have been taken in the process of the decipherment of the vast collection of cuneiform inscriptions. It seems almost miraculous that after the lapse of so many centuries these treasures of ancient literature should be discovered, and quite as miraculous that human ingenuity could find a way to restore in a good degree a language thrice dead and utterly forgotten for centuries. It was a most remarkable achievement to solve the riddle of the Egyptian hieroglyphics by the aid of the famous Rosetta stone, but it required vastly more skill, patience, and ingenuity to recover the languages of Babylonia and Assyria. Hommel, Kanlen, and others have told us something about these interesting matters, but our own Professor Rogers has far surpassed them both in extent and thoroughness of investigation and description.

It is of vital importance, and of the greatest interest to Bible students to know that Professor Rogers has treated exhaustively, nearly if not all the ascertained points of contact between Israel, and Babylonia, and Assyria, so that it is possible to gain a very fair estimate of the Babylonian and Assyrian view of these episodes, which to candid minds show the hand of God. The careful reader will notice in the foot notes abundant references to the passages in the prophets, especially in Isaiah and Jeremiah in which these events are discussed. Thus can be studied the contem-

porary history of the Old Testament, in so far as it relates to Babylonia and Assyria.

The opening chapters of these volumes command the attention as completely as the most thrilling romance. The brilliant sketches of the discoverers and the discoveries of the eighty years last past challenges the admiration of the reader. Indeed, this may be said of several other portions of the work, especially of the first chapter of Book II in Volume I.

There are a few points that many intelligent readers will be sure to notice and possibly hesitate to accept. There is a tendency on the part of many explorers and archæologists to push back the dates of events to the unrecorded if not unnumbered milleniums of the past. Inasmuch as the best authorities among Egyptologists differ in regard to the date when Menes the first king of the first dynasty commenced his reign, it would seem that all who attempt to fix dates ought to do so with very great modesty. In this respect Professor Rogers is worthy of commendation. On this point we are told by one authority that Menes commenced his reign about 5700 B. C., while another gives the date at about 2300 B. C. Take as another illustration the reign of Usertsen, who is supposed to be the king who erected the obelisk which now stands in solitary grandeur, at the site of the city of On, as though it might be the memorial and headstone of an obliterated city and a perished people. Usertsen was one of the kings of the twelfth dynasty. Wilkinson, by no means an inferior authority, assigns him to 1740 B. C., Mariette to 3064 B. C., and Brugsch to 2433 B. C., so that in an event that is comparatively recent we have Mariette giving almost twice as many years as Wilkinson. Still another case illustrates the variation of dates in an event of special importance. It is generally conceded that the great pyramid at Gizeh, the greatest in Egypt, is the tomb of Khufu, a king of the fourth dynasty. Wilkinson gives the date of the accession of this dynasty as 2123 B. C., Brugsch 3733 B. C., and Mariette 4225 B. C., which is almost double the estimate of Wilkinson. With practically the same data upon which to base their estimates other men as eminent as these are as wide apart in their estimates as the figures already given would show. Thus after nearly a hundred years of investigation, and by men of pronounced ability, we have no real knowledge upon which to decide as to the exact dates of events in Egypt prior to 665 B. C. From that time down we have solid foundations; before that time there is a world of conjecture, wild guessing, and visionary mathematics. Coincident with Professor Hilprecht's return home from Nippur the newspapers announce that he has made discoveries which carry us back to at least 7000 B. C. It is perfectly safe to say that Professor Hilprecht has made no such discoveries, and that it is utterly impossible to verify this assumed date. Then again there is some danger of being misled in regard to the extent of the territorial possessions of Babylonia and Assyria. Many a youth in reading the Bible accounts of all the

kings that Joshua found in Palestine does not reflect that Palestine was only the size of New Hampshire, and a dozen kings in so small a space would be very small kings of very small kingdoms. So the ships of the Sea of Galilee were small boats, while the sea was less than twenty miles long. So we do well to remember that the entire territory included in the dominions of Babylonia and Assyria, excepting temporary conquests in Egypt and elsewhere, did not exceed more than a space seven hundred miles square, while practically the real territory was not more than half that size, say about one third the State of Texas, or about as large as New York and Pennsylvania. It would scarcely be proper to call this an empire, or the people a world power, in the sense in which we use those terms in modern times. Doubtless Nineveh and Babylon were in a sense metropolitan, and the people who dwelt in them belonged to the then dominant race, but the extent and sphere of their domination was extremely limited.

Then again archæologists fall into the habit of making imaginary and inferential statements. It would be difficult to find one free from this habit. Professor Sayce is a striking example of this. A scrap of a cylinder is deciphered, a part of a clay tablet is read, a broken slab has a part of a very important inscription, and just where words are most important there is a lacuna here and another there. Then comes in play the imagination and the inferential power of the human mind and the lacunæ are supplied. But this is guessing. It is not in any sense scientific. Nothing must be imagined, inferred, guessed. The thing to do is to make a note of what has been deciphered, work on, search out more carefully, and with infinite painstaking seek to discover the lacking material. It may come in due time. After what has been achieved what may we not expect? Already much has been brought to light that tends to confirm the biblical history, to illustrate many of the customs of the Hebrew and other peoples referred to in the Bible. Possibly some enthusiastic persons have overestimated the importance of archæological researches and discoveries in relation to the genuineness and authenticity of the several books of the Bible. The lovers of the Bible have, however, nothing to fear from *established* and *duly certified* FACTS, and *real discoveries*. The discoverers and archæologists must come to some definite agreement among themselves before they can expect any sensible person to accept their discrepant conclusions. In thus pointing out a few—three only—of the characteristics which are very prominent among many archæologists, and explorers of buried cities, and chronologists of ancient times, it is with the greatest satisfaction that one can honestly commend the work of Professor Rogers for its candor, moderation, and reasonableness. His thorough research, his hesitation to accept improved hypotheses, his avoidance of all professoinal and scholarly dogmatism, his ability to suspend judgment on any case no matter how important the question or how great the temptation to be the first in reaching a conclusion, are qualities which always distinguish broad and

clear-minded scholars and safe leaders in new paths of scientific discovery.

Professor Rogers has rendered an exceedingly valuable service to the cause of truth, and to all intelligent people who wish to keep abreast of the age in which they live. He has brought back to us by a sort of resurrection from the dead peoples of comparatively vast power and influence, whose names and deeds were almost as perfectly lost as the cities and inhabitants of the submerged Atlantis.

Auburndale, Mass. W. F. MALLALIEU.

METHODISM AND CHILDHOOD.

THE discussion that has recently sprung up in the METHODIST REVIEW respecting children is every way fortunate and opportune. This is a subject that will not "down!" Many strong and true things have been said in this discussion, but nobody goes far enough and presses it to a logical conclusion. Let us group the teachings of the Methodist Church and the Bible respecting the spiritual condition of children, and see where we come out, what conclusions are forced upon us, and whether the practice of the Church comports with its precepts.

The first statement that can be made with emphasis is that the Methodist Episcopal Church believes and teaches that infant children are in a saved state. Our fathers waged great warfare on this question, and stood in fierce array on the affirmative side. Our Church has taken at their face value the words of Christ: "Of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." These words have brought comfort to thousands of sorrowing hearts as Methodist preachers have repeated them at the open graves of infant children.

These words seem clearly to teach two things. First, that infant children are members of the spiritual kingdom of God, members of the invisible Church, Christians; in a word, that they are saved; Secondly, that infant children are the highest types of Christians—the ideal Christians—that child piety is the highest form of piety, and that adults must conform themselves to children in order to enter the kingdom of God and reach the highest attainments in the Christian life. Our Church has believed and taught this. The standards of our Church, and the writings of the leaders of Methodism contain these teachings. Furthermore, the statement can be made with equal emphasis that our Church believes in and practices infant baptism and thereby sets her seal upon the doctrine that infant children are saved. One of our articles of religion reads: "The baptism of young children is to be retained in the Church."

It will be necessary to consider what interpretation the Methodist Episcopal Church has put upon the two doctrines—the *salvation* and the *baptism* of young children.

One of our articles of religion reads: "Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth." We define a sacrament to be "an outward and visible sign of an inward and spiritual grace." Baptism, then, is a sign that the grace of God saves the person baptized. We baptize those only whom we believe to be saved. Infant children are baptized because we believe that they are in a saved state. Baptism distinguishes Christians from others, therefore we believe children to be Christians. Baptism is a sign of regeneration or the new birth. Children may be baptized, therefore we believe they have been regenerated and have experienced a new birth. It is asked in the catechism: "What is the inward grace signified by baptism?" and the answer is: "A death unto sin, and a new birth unto righteousness." It is not necessary to multiply words. We baptize children because we believe they are saved.

It may be well to quote a few Methodist authorities on this subject. In 1873, when he was at the head of the *Methodist Quarterly Review*, the great editor, Dr. Whedon, conducted a discussion on this question to which attention may be called. He quotes Mr. Fletcher as follows: "Those who start at every expression they are not used to will ask if our Church admits the justification of infants. I answer *undoubtedly*, since her clergy, by her direction, say over myriads of infants, 'We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant.'" This last phrase is found in the ritual of the Established Church of England. It is not in the ritual of the Methodist Episcopal Church, but the same thought, as we have already shown, abounds in all parts of our ritual service. Dr. Whedon adds, "Then he [Mr. Fletcher] proceeds to prove that this regeneration is antecedent to baptism, and universal, . . . that infants are truly born of the Spirit as ground of their being born of water; that they are to receive the outward sign because they have received the inward grace." Dr. Whedon likewise quotes Mr. Wesley as teaching that infants are literally and in their infancy members of the kingdom of God, and yet that none but regenerate persons can be members of that kingdom. He also quotes Dr. Fisk as follows:

"Although all moral depravity, derived or contracted, is damning in its nature, still by virtue of the atonement the destructive effects of derived depravity are counteracted, and guilt is not imputed until by a voluntary rejection of the Gospel remedy man makes the depravity of his nature the object of his choice. Hence, although abstractedly considered, this depravity is destructive to the possessors, yet through the grace of the Gospel all *are born free from condemnation*."

These authorities clearly teach, in harmony with Christ's words, that

infant children are saved, and if they became anything else they must, as Mr. Fletcher expresses it, "sin away the justification of infants." The argument is this: Baptism is a sign that the person baptized is saved; infants are saved, therefore infants are proper subjects of baptism.

There has been much confusion and contradiction among Methodist writers respecting the spiritual condition of infant children, but this has largely grown out of the effort to apply to children theological terms which are intended for adults. However much disagreement there may be respecting the meaning of "regeneration" and "justification" when applied to infants, there has been almost entire agreement in our Church that the good old Bible word "salvation" applies to infants without modification. In general terms, the child is "saved," and that is sufficient. The Methodist Episcopal Church has believed this and fought for this. It has looked with abhorrence on the doctrine of "infant damnation."

But there is another question of great importance involved in all this which is almost entirely lost sight of. Our Church has held that infant children are in a saved state, and may be baptized as a sign of this salvation, that they are members of the kingdom of God, members of the invisible Church, and as such their names are entered on the records of heaven. But the fact seems to have been lost sight of that Methodism has taught all these years, and logically too, that baptized children are members of the *visible* Church, members of the Church on earth, which keeps records of the names of its members. Richard Watson considers baptism, as an initiatory rite into the Christian Church. He says, "To the infant child it is a visible reception into the same covenant and Church, a pledge of acceptance through Christ, the bestowment of a title to all the grace of the covenant as circumstances may require, and as the mind of the child may be capable, or made capable of receiving it."

And Pope in his *Christian Theology* says:

"It [baptism] is the sacrament of union with Christ, of pardon and renewal through his Gospel, and of membership in his Church. . . . Children have their privileges in the Christian covenant sealed to them in their baptism. Accordingly they are addressed as members of the Church in every epistle." These are our theological teachers, but we do not depend on them entirely. In our Catechism the question is asked, "What advantages are secured to baptized persons?" The answer is: "*They are admitted to the visible Church of Christ*, their relation to him as the Mediator of the new covenant, and their title to the spiritual blessings thereto belonging, are solemnly confirmed."

In order to prove that they are actually taken into the Church at their baptism it is only necessary to cite the ritual service used for that purpose. In the opening of the service for infant baptism the minister says to the congregation, "I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy,

redeemed this child by the blood of his Son, he will grant that he, being baptized with water, may also be baptized with the Holy Ghost, *be received into Christ's holy Church*, and become a *lively member of* the same." In the first prayer are the words, "We beseech thee, that of thine infinite mercy thou wilt look upon this child: wash him and sanctify him; that he, being saved by thy grace, may be received into Christ's holy Church." And in another prayer are the following words, "So that, when he has glorified thee in his generation, and has served the Church on earth, he may be received into thine eternal kingdom, through Jesus Christ our Lord." This whole service clearly indicates that the child, who is already a member of the kingdom of God, is being baptized and received into the visible Church, as a recognition of the salvation which has been unconditionally granted under the atonement of Christ.

Such are the teachings of our Church, and yet we never enter the names of baptized children as members of the Church. Our highest aim in adjusting the affairs of the earthly Church is to make its roll of membership correspond with the roll that is kept in heaven; and yet we leave off our earthly roll the only names that we are absolutely sure are on the records of heaven. The ideal members, the highest type of members are left off our rolls, whereas we put on a great many names that we are not so sure about. Whenever we put the name of an adult on our church records we never quite know whether the name is on the heavenly record, but we have no such misgivings about the children.

Our Church teaches that children are proper subjects of baptism, and it baptizes them, and admits them into the Church. It does not enter their names on the roll of membership, however, but waits several years till they are old enough to sin, to be converted, to serve on probation for six months, after which it will enter their names on the church records. If they are saved, why should they not be enrolled as members? If they are on God's records, why should they not be on ours? The common answer is a fear that they will not hold out. Our ministers have taken many adults into the Church when they had grave fears that they would not hold out. They received them and entered their names on the rolls because they were saved *at the time they were received*, only to find at the last that they made shipwreck of faith. Let the children have as fair treatment, and there are many reasons for thinking that not so many of them will backslide as now backslide from an equal number of adults who are taken into the Church. This statement cannot be proved, of course, for the children have never been enrolled and treated as members.

This article has been written to tempt some wise man of Methodism to give a good and sufficient reason why the names of baptized children, who are recognized by the Church as saved persons, should not be entered on the roll of Church membership; for no such good and sufficient reason is on record in the literature of our Church.

Albany, N. Y. HENRY GRAHAM.

METHODISM IN THE PHILIPPINES.

METHODISM must have her own schools in the Philippines. Every argument which compels establishment and maintenance of our own institutions of learning in the United States is of equal force here. In fact, owing to the inbred Romish conceptions of true piety, the argument for schools other than those established by public funds and carried on without religious instruction has greater weight. I see no way to wash these misconceptions out of the fiber of the Filipino mind except by rubbing them continuously on our own educational washboard.

Government has projected and is carrying out here a most commendable scheme for the free education of the masses. It stands out alone in the history of such efforts. Money and brain and executive ability of the highest order is being given without stint to the establishment of schools for the poorest in the islands. The Government scheme includes college and university all in good time. But just as all similar provisions in America do not satisfy Christian parents and Christian leaders of the various Churches, so here the system of the Government, be it ever so good, will never give us the women and the men who will lead our forces to victory.

We should have in Manila, and at one or two other central cities in this island of Luzon, good schools, where correct views of Scripture will be taught, and where it will be practically impossible for young people to get an education without finding Christ as a personal Saviour. Some steward of the Lord, who wants to do for the Philippines what Mr. Roberts did for regions tributary to Constantinople, can find an opening by writing to the presiding elder of the Methodist Episcopal Mission, Manila.

Until recently the great ingathering of souls in the Philippines was confined to Manila. Now the work is spreading in many parts of the provinces. Four weeks ago I made my first visit to Dagupan, at the northern terminus of our one and only railway in these islands. Our Mr. Martin there had been pounding away more than a year getting Spanish, and making a beginning at Pangasinan, and had just begun to feel at home in speaking. I took up a couple of men who can talk the vernacular. One of them had been awakened and led to accept Christ in the Presbyterian services here in Manila. These men told us of an opening at a city called Camiling, in the province of Tarlac. Brother Martin went with him to look the city over, and so well was he received that he has already organized a circuit with three appointments, of which Camiling is one, and Moncada and Gerona the other two points. At the two latter places he is most enthusiastically received. More than a dozen heads of families have given him their names, at each of the last named places, as candidates for membership in our church, and he confidently expects a truly great work at Camiling. It is all new ground. Protestantism never lifted up its voice on that soil until within the past four weeks, and already many have believed unto the saving of their souls. I shall

revisit the work there soon, and hope to see a great work begin. I am told on good authority that there are fifty thousand men in that province who are accessible to Protestant influences now! Certain it is that no building will contain all who crowd upon our men to hear the strange new doctrine that Christ saves sinners without the intervention of priest, or sacraments, or penance.

In the province of Bulacan, immediately north of Manila, the Presbyterians had made a beginning; but when the Evangelical Union was formed in May, and Methodism accepted responsibility for the evangelization of that portion of the island of Luzon north of Manila as far as Dagupan, and from sea to sea, it fell to us to take up and carry forward their work. They had a little band of thirty believers in church fellowship with them at a place called Hagonoy, in Bulacan Province. Since then the work there has gone forward rapidly and hopefully. The members raised all the money needed, and purchased a house for a place of worship. They now have a pastor, and our Brother Goodell and Brother Nicholas Zamora visit them at least once a month. The work is spreading into all the regions about Hagonoy in a most natural, healthful, and hopeful way.

Last week I was visited by a delegation from the populous province of Bataan, across the Bay, and urged to send preachers to four cities lying near together. They promise entertainment, free carriages, and crowds to hear the Word. We shall send a couple of our best volunteer preachers over there, in a week or two, and soon we hope to see that province turning to God.

The crying need is *literature!* The people have *absolutely nothing to read.* We are putting a number of good tracts through the press, but we must have periodical literature. Help at this point will be far reaching in its effect upon the work. We trust that the Church at home will not cease to pray for her workers at this distant outpost of the Church.

Manila, Philippine Islands, July 2, 1901. HOMER C. STUNTZ.

THE TRINITY.

THE Trinity has been a perplexity to many persons because they could not see how *three* separate persons could combine into one Being. I do not recall an effort where an illustration was used to show the possibility of such a Trinity. I do not set myself up as a wiseacre, but as God gives me light my duty is to "let it shine." To illustrate the Trinity take a hard boiled egg: the shell is perfectly one; the white, or albumen, is perfectly one; the yolk is perfectly one: and the three are one.*

Van Wert, O. JASON YOUNG.

* It need hardly be said that the above was written soberly and with entire reverence. It is printed as a sample of the elucidation of an abstruse subject by means of a concrete illustration.—ED.

THE ITINERANTS' CLUB.

EXEGETICAL STUDY AND PREACHING—II.

First, exegetical study gives vigor and depth to the thought of the preacher. The Bible connects itself with all learning. One cannot study it without in some measure coming in contact with all the best thought of the world. A chapter in the book often opens up the study of the whole realm of knowledge. Take, for example, the study of the first chapter of Genesis. This book opens into the broad realm of the physical sciences. It at once takes the reader into Geology, Astronomy, Botany, Meteorology. It treats of the world above and the world below. If one will stand at this portal of truth, he will find himself opening the door to grander truths than he ever dreamed of reaching. A similar view of great and fundamental truths will be found in the study of the Epistle to the Romans, as a whole. This wonderful letter of Paul is eighteen hundred years old, and yet it is as fresh and as well adapted to our times as if it were written yesterday. Paul's argument is an answer to modern thought, as well as an exposition of the Gospel as related to the thought of his own time. One cannot but feel after he has read this Epistle a few times that when he enters upon it he is standing in the midst of the temple of truth, and that in mastering it he is mastering the great problems of all times. We are thus helped to the most vigorous thoughts. In no way can we get mental grasp more effectually than by keeping to the study of the thoughts of the word. Why are the old writers Charnock, Milton, Butler, Owen, Tillottson, so vigorous and fresh to us to-day? They were saturated, *filled* with the word of God. This condition of closed exegetical study of God's word is gone, and we are studying too much the mere letter. We are busy with the fringes of truth. We, too often, stop at the door and do not enter in. The text criticism, the exact location of Eden and of the pool of Bethesda, all this is well, but the most important matter is to be inspired with the sentiments of these writers and to know the great doctrines they proclaimed. The *external criticism* of the sacred text is in my opinion being overdone. Professor Alexander makes a distinction in one of his works between the words biblical and scriptural. He says we should say biblical learning and scriptural knowledge. *Biblical* refers to the knowledge of the externals of the Bible, the history of the texts, geography, archæology, etc., whereas scriptural knowledge has to do with a knowledge of the doctrines, principles, and obligations announced in the sacred volume. We must have on the part of our preachers a profounder insight into the very fatness and marrow of the Scriptures. Our knowledge of the books of the Bible and of their critical history is but the means to an end, and its results are only secured when we can get to the very

roots of the thought which they contain and which were intended for the world. The vigor and tone of the preacher will be very much increased by a close study of the *great subjects* of the sacred writers. They treat of those topics which have ever been powerful in awakening the intellectual and moral powers of men. They treat of God and man, Christ and redemption, holiness and heaven. What is said of John the Evangelist by Canon Liddon may in a modified sense be spoken of the thorough student of the Bible. He says: "We may perhaps have wondered how a Galilean fisherman could have been the author of a subtle and sublime theosophy, how the son of Zebedee could have appropriated the language of Athens and of Alexandria to the Crucified. The answer is that St. John knew from experience that blessed and tremendous truth that his Lord and friend was a divine person. Apart from the guidance of the blessed Spirit, St. John's mental strength and refinement may be traced to the force of his keen interest in this single fact. Just as a desperate moral or material struggle brings to light forces and resources unused before, so an intense religious conviction fertilizes intellect and develops speculative talent, not unfrequently in the most unlearned. Every form of thought, which comes even into direct contact with the truth to which the soul clings adoringly is scanned by it with deep and anxious interest whether it be the interest of hope or the interest of apprehension. St. John certainly is a theosophic philosopher, but he is only a philosopher because he is a theologian; he *is* such a master of abstract thought because he is so devoted to the incarnate God. The fisherman of Galilee could never have written the prologue of the fourth gospel or have guided the religious thought of Ephesus unless he had clung to this sustaining truth, which makes him so profound, for St. John is spiritually simple as he is intellectually majestic."*

Second, exegetical study provides a kind of training very necessary to the attainment of a high order of pulpit address. The style of a preacher has much to do with his usefulness. The mode of presenting truth has much to do with its ultimate success. A close, concise, energetic style is the best for the pulpit orator. The flowing rhetoric of the schoolboy will not do as a *permanent* thing. It will meet approval in the flush of youth, but it will not stand when maturity is expected of the preacher. Very young preachers who are flattered by applauding congregations will do well to remember that the things for which their people approve them now will be the things for which they will censure them when they are older. A close study of the Scriptures promotes dignity of address. Coleridge says, "The study of the Holy Scriptures will keep any man from being vulgar in point of style." Abraham Lincoln derived his choice and idiomatic English largely from the study of the Bible. What a study for the culture of a graphic style is the prophecy of Isaiah in its beautiful English dress.

* Liddon's *Bampton Lectures*, 1866, p. 225.

Third, exegetical study provides material of a richer quality than is to be secured in any other branch of instruction. One of the greatest dangers to the preacher as a scholar lies in his too entire reliance upon guides to the study of books rather than upon the study of the books themselves. In one of the works of Kant there is found a catalogue of a library of writers whose study will facilitate the comprehension of the Kantian philosophy. It is said by Kant that his philosophy must be studied without notes. While there is a danger of laying too much stress on independent study, I nevertheless believe that the richest materials will be found by the persistent investigation of the word itself. There is gold and a multitude of rubies in the word of God, but they must be dug for, and he who digs deepest will find the richest ore. There are many truths of the Gospel that become diluted after they have passed through the hands of the commentators. Freshness of thought is closely connected with *freshness of finding.* The use of a sermon becomes dull to the hearers on its subsequent repetition. The thought is right, but the flavor is gone. Freshness of study is necessary to richness of thought. No commentary is complete enough to answer all the wants of a preacher. But one or two valuable guides to the thought and language will open fields for personal study such as cannot fail to enrich us with the best thoughts of Holy Scripture. Exegetical study is promotive of originality in preaching. The nearer one gets to the sources of knowledge in every department, the more original one's own thinking becomes. The geological student never becomes an originator until he breaks the rocks and inquires for himself. When Agassiz founded his school in New England he told his pupils to select a pebble or a stone and then come and report what each one could see in it. At first they only saw that it was a stone or a shell, but after repeated efforts it was found that their eyes became more clear, and each student became a discoverer. So as we study the word itself, views of beauty and of force as to its meaning will burst upon the mind, and the student of Scripture will then begin to produce new views with force and power and bearing the impress of his own mind and heart.

Fourth, exegetical study also promotes variety in preaching. One of the most imperative demands of a people is for something new. In the making of a sermon, pastors are anxious to find topics of discussion alike scriptural and fresh. I know nothing more capable of enlargement than the subjects of preaching providing the word of God be profoundly and contextually studied. Subjects new, both in substance and application, will thus appear. The current topics soon exhaust themselves. Men cannot always find freshness in the last fire or the latest disaster on the sea, or the social events of their community. People soon become weary of such subjects; but to the exegetical student, subjects fall from his ordinary studies as chips from the granite which the sculptor is carving. The chips in this case are the materials to be used. Max

Müller's Chips are the outgrowth of his studies, so the preacher's topics are largely the outgrowth of his severer studies. A warm heart to appreciate the spiritual forms of truth, and a keen sense of the causes and relations of things, will provide a multitude of topics of great practical value. What abundance of material for distinct subjects is found in the parables and miracles of our Lord! Every one of these has its peculiar aspect, which presents itself in new and varied forms to each individual mind. How wonderful the propositions in the writings of Paul, giving room for argumentative discourses! What shades of meaning are brought out of deepest interest to the hearers in the minute study of particular forms of expression. In the first year of my ministry a young brother of my own age in the ministry asked me to exchange pulpits with him, giving as a reason that his topics were exhausted, as he had preached the Bible through! You will readily see that his study of the Book must have been very cursory when he had exhausted it in less than one year's preaching.

THE HOMILETIC VALUE OF THE LATE REVISION OF THE SCRIPTURES.—Rom. iv, 1.

The fourth chapter of the Epistle to the Romans is very interesting because of the variations in the text, and the different meanings assigned to the passage growing out of them. The version of King James reads, "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?" The late version renders it thus, "What then shall we say that Abraham, our forefather according to the flesh, hath found?" A further reading in the margin of the late revision would be, "What then shall we say of Abraham, our forefather according to the flesh?" There is another rendering also possible, namely, What shall we say that Abraham our father hath obtained according to the flesh? It is not important that we discuss the arguments for or against each one of these varied renderings growing out of the text. For our present purposes we simply compare these which are found in our ordinary version and in the Revised Version and its margin. After the discussion of the previous chapters, in which the apostle has shown the impossibility of obtaining salvation by works of law, and further, that salvation by faith does not make void the law but establishes it, it was natural that the question of the position of Abraham should arise in Paul's mind and also in the mind of his readers. Abraham was the founder of their race, and in his posterity they expected the promised Messiah; hence the question indicated in this verse.

The ordinary rendering of this passage connects the phrase "according to the flesh" with "Abraham our father." This has been regarded by some as tautological, but it serves to show more specifically the relation of the Jews of that time to their ancestor Abraham. The question, then, which is asked, is, "What shall we say then, that Abraham, our

father as pertaining to the flesh, hath found?" that is, has obtained, not only for himself, but for his posterity. The implied answer is, that he obtained no advantage whatever, because his justification did not arise from his works, but from his faith, for "Abraham believed God, and it was accounted to him for righteousness." Had he obtained salvation by works, he would have had a ground to boast; but as such ground of boasting is not possible with God it could not be affirmed that he obtained his justification by works. He must, therefore, have obtained it in some other way, and that was by faith. There are others who claim that the phrase "according to the flesh" should be connected with "hath found," and the question then would be, "What advantage hath Abraham our father obtained according to the flesh?" that is, did he get justification in the exercise of his natural powers, without the grace of God, or did he secure it through the expression of divine favor? That is, when he was justified, did he receive a reward for works, or was it a pure act of grace? And he immediately cites passages to show that it was not works, but grace, that constituted the element in his justification, for he mentions the fact that David says, "Blessed are they whose iniquities are forgiven, and whose sins are covered;" so that, if Abraham had been justified by works, his justification would not have been in harmony with the statement of David. A further interpretation grows out of the fact that some manuscripts omit "hath found" altogether. This rendering is set forth in the margin of our late Revision, "What shall we say then, of Abraham our forefather according to the flesh . . . ?" that is, how does the case of Abraham adjust itself to this Gospel of salvation by grace and not by works of law? And then he proceeds to show that this case is a clear illustration of the Gospel method of justification. In this verse Abraham is represented also as "our father;" and this may have a twofold reference. If the word "our" be referred to the Jews, then it would mean simply that they were descendants of the historic Abraham whose righteousness was considered by the Jew as imputed to—thrown round and enveloping—all his descendants. The question is, What advantage have they received from that descent? On the other hand, if the "our" includes the Gentile as well as the Jewish believers, then the question would be, What shall we, who have entered into the realm of the descendants of Abraham through faith, obtain? In this case, the answer would be, We have obtained justification by our faith, and not by works of law. The same remark would apply to the renderings of our late revision, except the fact that for "father" is used the word "forefather."

The question then under discussion in this passage is, assuming that the righteousness of faith as distinguished from works is the righteousness which God requires, What advantage comes to us from the external law such as Abraham practiced, in the matter of justification? The assumption of the apostle is that the legal system, of which Abraham was the representative so far as his obedience to law was concerned, has

proved of no advantage whatever. This does not deny the value of the law as a training and preparation for the Gospel, but it does deny its efficiency in securing personal salvation. When, therefore, we come to discuss the question of justification by faith, Abraham must be quoted for it, because it was not his works that constituted his justification before God, but his faith, as it is said by this same apostle, "Abraham believed God, and it was accounted to him for righteousness."

For homiletical purposes, then, this passage involves the following points of discussion:

1. The position of Abraham as a typical representative of the mode of human salvation. Is he the forefather of the Church merely in his relation as ancestor of the Jews, or does he represent in the faith which he exercised that point in which Jews and Gentiles were to be brought together and all recognized as children of God by faith in Christ Jesus? The case as stated indicates that Abraham did not obtain his justification before God because of his obedience to the law or to his great achievements, but rather because of his relation to God by faith.

2. What is the relation of law to the justification of the believer? Is it merely an expression of God's attitude in human affairs, or is it also part of an educational system by which the world was to be trained to accept salvation through faith in Christ? For homiletical purposes, it is both. The law is an expression of the will of God in relation to men at any given time. It is also that which reveals to man his own condition by showing his failure to keep its requirements.

3. The importance of typical illustrations, such as Abraham, in bringing out clearly the great ideas of the Scriptures. The frequent reference to persons as illustrative of the principles involved is, indeed, one of the striking characteristics of the Scriptures. They are a living book, because they are the records of the lives of men in their relation to God.

4. For critical purposes, this passage is exceedingly interesting as showing the variances in the text which occur within the space of a few words, variances which have not, however, seriously modified its meaning. The essential point, salvation by faith only, is distinctly affirmed. The various textual readings which are found in the New Testament have not affected the doctrines of the Church to any serious extent. Indeed it is said that no fundamental doctrine of the Christian faith has been put in peril through the researches of textual criticism.

5. The distinction between legal and evangelical justification is shown in this passage and the succeeding context. It is the gracious act of God in pardoning the sinner because of his union with Jesus Christ by faith which the apostle enforces. Blessed is "the man unto whom God imputeth righteousness without works." Beel, on Rom. i, 2, remarks, "If from works done in obedience to law Abraham had obtained the favor and covenant of God, God would be to him, not the free source of every good, but only a master, who pays for work done; and Abraham's confidence would be measured by his own morality."

ARCHÆOLOGY AND BIBLICAL RESEARCH.

DISCOVERIES IN THE FORUM.

Rome, in the very nature of things, has been for many centuries one of the most interesting fields for archæologists. The number of treasures recovered from its imposing ruins have been very numerous, and of great value to the student of history. When we stop to consider that archæology has made its greatest discoveries during the past fifty years, and that its greatest harvests have been reaped in Bible, rather than in classical, lands; on the banks of the Euphrates and the Nile, rather than on the yellow Tiber or Adriatic coasts, we are not to be surprised if discoveries in Rome and other classic cities have not been as plentiful or satisfactory as in some other fields. This is especially true of the Roman Forum, though not quite as much so to-day, as it was some years ago, when Augustus J. C. Hare could write, "The recent excavations have been chiefly remarkable for the discovery of nothing which was expected, and of everything which was not expected." The same writer very truly says, "The study of the Roman Forum is complicated by the *succession* of public edifices by which it has been occupied, each period of Roman history having a different set of buildings, and each in a great measure supplanting that which went before."

Strange as it may sound, it may be said that thorough and systematic excavations were not made in the Forum and the immediate vicinity till about three years ago, when methods pursued by Petrie and Bliss in Egypt and Palestine, and by Hilprecht and others in Babylonia were introduced into Rome and adopted in the Forum. The learned world may congratulate itself that Professor Baccelli, the Minister of Public Instruction, has manifested the keenest interest in the excavations commenced in 1898. Indeed, the Italian government was fortunate in finding a person like Architect Boni to superintend the new enterprise, for a man possessing the archæological instinct, as well as a scientific training, to such a degree as Signor Boni, cannot fail to reap a rich harvest in so fertile a field as the spot on which the Forum Romanum once stood.

There are few spots on earth around which there clusters so much that is fraught with historical interest, as this limited space reclaimed from the marshes of the Velabrum, "surrounded on two sides by the lofty, perpendicular cliffs of the Palatine and of the Capitol." The place, though used at first exclusively as a public market, in the course of centuries became the most celebrated and most classical spot of ancient Rome, "where the Senate had its assemblies, and where the greatest men of history determined the destinies of the world." There are, and there have been, public squares around which more imposing buildings have been erected. Roman history contains many a reference to customs and places

in and around this venerable area, of which we would gladly know more. This is why the discoveries of archæologists like Boni and Lanciani are so welcome to those who would possess a more correct and comprehensive knowledge of ancient Rome.

The modern archæologist, in all recent excavations, advances on a purely scientific plan; for that reason, greater results follow everywhere. He is no longer satisfied with a superficial investigation, but, to use a common phrase, he proposes to go to the bottom of things, and, whenever possible, to dig to the lowest level, never resting till virgin soil is reached. Heretofore it was all too common to regard any kind of a pavement or the lowest layer of a foundation as the lowest level, not dreaming that one building or city had been built upon the ruins of another, or that important objects had been buried for centuries under these foundations. To illustrate our meaning, we can do no better than cite the recent discovery of objects found some two yards below the *Lapis Niger* or the well-known *Black Stones*.

The *Lapis Niger* of classic fame was unearthed in front of the Curiæ, or Senate houses. This was a pavement of black marble, streaked with white, and bordered on three sides with upright slabs. The exact nature and purpose of the space inclosed by these stones can be only a matter of conjecture. It may have been an altar or, as some think, the veritable tomb of Romulus, or, indeed, at successive ages, like the cromlechs of Celtic countries, may have served both purposes. One thing, however, is very evident, namely, that it must have been a place of no little importance, for it is claimed by those who have a right to speak upon such matters that this pavement is the only monument in Rome, or, indeed, in Italy, where this kind of marble has been found. So much for the *Lapis Niger*.

Now, under this pavement was uncovered a piece of stone masonry, solidly built on three sides, with a huge block of stone in the center. The construction and general plan suggest an altar. Many fragments of wine vases, ointment vials, as well as those of commoner wares, were found among the debris. There were also broken pieces of bones of various animals: cows, sheep, pigs, dogs, and domestic birds. Close by, to one side, is a conical pedestal and a large stele or slab, bearing an inscription in very archaic Latin characters. The fragmentary nature of the inscription renders decipherment impossible; accordingly a very large number of renderings have been proposed. From the few words which can be made out, it is certain that the inscription is of a religious character. Mr. Mason D. Gray, to whom we are indebted for some facts, in an interesting paper in the *Biblical World* submits the following translation, which he candidly admits to be little better than guesswork:

"When the priest through the herald or attendant has admitted them with ritual of song, let him prayerfully take the auspices and dedicate their offerings.

"And likewise let him perform these duties on the nones here.

"Whoever by the auspices is shown unworthy and sinful, let him be accursed. Whoever by (the failure to fulfill) his vow, let him be accursed of Jove."

The discovery of other inscriptions in or near the spot may afford further light; and such discoveries are not impossible, since the unexpected constantly happens in the work of the explorer.

The fragments of earthen pottery as well as the animal remains would also indicate that the conical block below the *Lapis Niger* was in some way connected with sacrificial offerings. Comparing the broken vases and vials with those found elsewhere, it is fair to assume that they belong to the fourth century before our era. The inscription, however, may have been two or three hundred years earlier.

Of the most important edifices restored or unearthed by recent excavators, and in regard to which many additional facts have been discovered, we may name the round temple of Vesta, the Regia, the official residence of the Pontifex Maximus, in close proximity to the temple of Vesta; the house in which the Vestal Virgins resided, covering, according to Lanciani, an area of 58,995 square feet, has been thoroughly explored, and the use to which many of the rooms and apartments were put satisfactorily explained. Lanciani, in speaking of the house of the Vestals, says, "We find in the plan of the building itself the prototype of all the convents and nunneries of the world, the characteristics of which are a large courtyard, surrounded with porticoes, both necessary to give air, light, and the possibility of a little exercise to women condemned for life to almost solitary confinement." The Senate buildings have likewise been brought to light. As might be expected, buildings which had served the people for nearly a thousand years must have undergone many and extensive repairs during that long period.

The exact site of the Curiæ, or Senate buildings, was a matter of conjecture for many centuries; it is now, however, believed that there can be no reasonable doubt as to the very spot on which they were located. These edifices, commenced no later than 700 B. C., as already said, underwent many changes. We know that the Curia was once destroyed by fire, which it caught from the funeral pyre of Clodius, about 700 A. U. C., and that the adjoining courthouse, then called the Basilica Porcia, was likewise destroyed at the same time. Nevertheless, though the building was partially destroyed, and additions were made from time to time, yet it is reasonably certain that the site of the Senate buildings was identical. The temple of Vesta was one of the most important places in Rome. The Vestal Virgins played a very prominent part in the story of the Eternal City. The sacredness of their persons as well as the veil of mystery in which their life was shrouded, need more than a mere mention. The temple of Vesta and the residence of the Vestal Virgins were quite close to the Forum. It is therefore but natural that many things connected with their services should be illustrated by recent excavations. The temple of Vesta, the famous deposi-

tory of the sacred fire, and the Palladium taken from Troy, has been explored; and also the vaults under the same, in which were kept the most sacred objects connected with the temple worship.

Very near the temple of Vesta was the Regia, or *Atrium Vestæ*, the official residence of the high priests, *pontifices maximi*. Boni, in speaking of the Regia, very aptly says, "It may be looked upon as an architectural palimpsest of fifteen centuries—a monument which served to register and hand down to posterity the record of the most salient facts in the history of Royal, Republican, and Imperial Rome." Two of the discoveries in or near the Regia deserve mention; one being that of a tholos, that is, a store pit, nearly fifteen feet deep, and, at the bottom, ten feet in diameter, but tapering toward the top. This pit was filled with debris, the upper half containing fragments of mediæval vases, and bones of animals, the lower half imperial pottery, including several amphoræ, one of them being about two feet high, and in a good state of preservation. There were also two smaller ones, with inscriptions upon them. At the very bottom were three lamps and several ointment vases, and, near by, nearly fourscore stills of all shapes and kinds of workmanship; also a thin, open tablet, twelve by four inches. Many of the objects were marked *Regia*.

Signor Boni is inclined to the belief that he has discovered the sacrarium of the *Hastæ Martiæ*. This structure was circular, surrounded with massive stone walls. It is yet too early to speak authoritatively on this point. It is, however, known that the sacred spears, which, according to tradition, were used by Romulus, the mythical founder of Rome, and which mysteriously served by their oscillations to foretell calamities and forewarn the Romans of impending disasters, were kept in the Regia. These spears were made of wood, and pointed with some kind of metal. Here we must mention that two bronze objects, conical in shape, which may have served as points for lances, were not long ago discovered in the Forum. May not these be a part of the very spears which are spoken of so often in the classical authors?

Not far from the site of the Forum, on the north side, is the Basilica Æmilia, built or enlarged no less than four times; first, under the name Basilica Fulvia, in 179 B. C., by the two censors, Æmilius, Lipidus, and Fulvius Nobilior. A century later it was enlarged and beautified by another descendant of this noble family. We are told that no less than twenty-five years were devoted to the second building. Additions were also made, in 34 B. C., and still others in 14 B. C. This wonderful edifice, but partially explored, has yet been so far restored as to afford us a correct view of the plan and elevation. It has a remarkable resemblance to some of the ecclesiastical buildings or churches of mediæval Rome, the prototype of the modern cathedral. The Basilica Æmilia contained three parts, "A central hall, divided into nave and aisles by a double line of columns, two rows of cells or tabernæ on either side of the central hall opening on the outside porticoes."

MISSIONARY REVIEW.

SOME OF THE GROUNDS OF HOPE.

It is not easy to make reliable estimates on the comparative extension of the Christian religion with that of others. But in what we recognize as a very carefully edited periodical in Scotland there are some figures worthy of consideration and calculated to afford encouragement in attempts to evangelize the world. When one recognizes that the souls really added to the kingdom of God must be "hand-picked," as a missionary lady in Africa recently expressed it, to reach a thousand million non-Christians throughout the world in anything short of a geological period would seem to be impossible. On the other hand, when we remember that even the hand-to-hand way of working may be geometrically productive, it seems less discouraging. If each one reaches several other ones the ratio may be such as to kindle the brightest cheer. The Gospel plan is not wholly geological, though it does include great upheavals and overturnings, but it is distinctly the philosophy of geometrical progression under which units soon swell to millions.

It is almost pathetic to see a lone missionary teaching an individual child the alphabet and a few Scripture truths in some hitherto unevangelized heathen nation; or, farther back yet, building a boat to get to the child, or patiently training his own ear to catch the sounds that fall from the lips of a barbarian, hoping after awhile to be able to construct an alphabet for him. To entertain a hope of ultimately building up out of this half brute an intelligent and powerful Christian community would appear to savor of lunacy. This has been done repeatedly, however, and is being done to-day in Uganda, in the South Sea Islands, in Formosa, in interior Asia, and in many other localities. Such communities, gathered from the lowest races, and capable of propagating and maintaining themselves exist in Africa. Native Christian churches are now sending out considerable sums of money together with preachers and teachers from among their own members to evangelize their heathen neighbors. In India, a half century ago, Christian Protestant converts numbered less than a hundred thousand, where now they count nearer half a million. Christian communities which a century ago numbered two hundred millions now count five hundred millions. In India, China, and Malaysia a hundred million Moslems are free to accept the Christian faith without dread of official government decapitation by the scimeter of the Sultan, Caliph, Shah, or Khedive. For every square mile of the earth's surface which is under non-Christian governments, the authority referred to at the commencement of this writing says, there are four square miles ruled by Christian nations, and the

author adds, "The problems of the new century are serious and difficult, but we need not face them in any other spirit than that of thankfulness for the presence of God in Christian work in past generations, and the assured hope that he will bless the work of the coming time."

THE MODERN JEW.

THERE are constantly changing phases of Hebrew action and thought which ought to challenge much greater attention than they receive, and probably would receive, but that the Hebrew is himself a sphinx which puzzles Gentiles. No attempts to adjust him to modern society have proven to be satisfactory. This is perhaps attributable to a race individuality which he preserves with the same tenacity to-day as obtained in any period of his past. While ages of oppression have sharpened his wits for successful competition in his social and religious exclusiveness, they have put into his blood and brain a number of qualities which tend to obstruct his adjustment to Christian civilization.

The Jew is an important factor in every civilized community, Spain alone excepted. In Russia he is contributing far more than his proportion to every important interest. For example, Jewish subjects furnish one hundred and six more men to every ten thousand drawn by lot for the Russian army than are furnished by non-Jewish subjects. The attempt to colonize Hebrews in Palestine is not yet a demonstrated success, and every other attempt to segregate the "Wandering Jew" geographically has proven a failure.

Through all this scattering of the "tribes of the weary foot," they yet maintain a solidarity which seems capable of resisting all efforts to dissipate it. There is one remarkable agency contributing to their unification, that of language. Reference is not meant to Hebrew, for that is influential to this end only so far as the Hebrew alphabet goes. It is to the *Yiddish*, which is spoken perhaps by not less than six millions of people, has an extensive literature, and in which no less than twenty-three newspapers are published. Very few, if any, writers are clear as to its origin. It seems certain that the Jews carried it with them into Poland on their migration to that country three or four hundred years ago, yet it is not based on any Eastern language, but so far as it has been traced appears to have been "made in Germany." Its grammar is erratic, and its vocabulary contains some Polish and Hebrew words which have a peculiar pronunciation. What is specially remarkable about its use is that it is the *lingua franca* of the widely separated communities of Jews the world over—the international tongue—the Volapuk—of the Hebrews of this generation. It is written in Hebrew characters, and none but Jews read it or speak it; a Teuton or German can make as little of it as if it had originated in the mountains of the moon instead of in Germany.

That missionary work can be successfully carried on among Jews,

especially that the Bible in Hebrew can be used with good results among them, seems credibly established. Evidences multiply of a growing disposition among them to again consult "the law and the testimony," and in this we discover a prophecy of good. The tendency among quasi-orthodox Jews to rationalism indicates a religious loosening which may show that the pendulum has swung to an extreme, and that the return sweep, certain in all such cases to come, may render them susceptible to Christianity.

But another and more hopeful tendency, and a marvel in itself, is found in the disposition in large Hebrew communities to *adopt Jesus Christ* as the true Hebrew prophet foretold in the Hebrew Scriptures. This has been evidenced in many directions in recent years, specially in Hebrew current literature. Perhaps nothing will enable the reader to apprehend this better than the following excerpt from an article by Rabbi Salee, a Hebrew of Hebrews, which recently appeared in *Jewish Voice:*

"The oldest and the newest traditions of Israel look with favor upon the Man of Galilee, who as the prophets of old, was willing to give his soul unto death, that his ideals might live after him. His noble and exalted aims have not been fulfilled. What ideals ever were? But we who are Jews to-day certainly have no cause to regret his coming into the world, and have every reason to look forward to the time when the message of this hour will find an echo in the heart and life of mankind. The Gospel of Jesus was the glad tidings of Israel's own universal truth. The Teacher of Nazareth was our own kith and kin, both in the flesh and in the spirit. We revere his memory, claim him as our own, and gladly accord him that high rank which he deserves as one of the greatest benefactors of the human family. How absurd and silly it is to expect us, in this age of enlightenment and growing religious fellowship, to mourn on this day, to shut our eyes to the light like willful, wanton children, and see only the shadows of our past. If we, who are children of the house to whom the prophets belong, and whose mission is to proclaim peace to them that are far and near, strew the seed of discord and resentment among our own, wherein are we better than those who prosecuted our ancestors for wrongs which they had not committed? Shall we hold him whom the millions of our fellow-men commemorate to-day, and through whom, according to the unanimous opinion of our best and profoundest scholars in ancient and modern times, Israel's divine truths were carried out to the nations; shall we hold him responsible for the crimes that were perpetrated in his name? Nay, we do not mourn, but we rejoice that Jesus was born, and through him, despite the shortcomings, despite the manifold prejudices that still darken human hearts, this world at large is infinitely better and brighter than it would have been without him. We would not conjure the dread specters of the past; we thank God that we live in the present, with its wider liberty, its nobler humanity."

SHALL WE HAVE A JAPAN METHODIST CHURCH?

It has been manifest for a long time that there was a desire for closer union of the various Methodist Missions operating in Japan. The proposition now under consideration is to organize a "Japan Methodist Church," founded on the "historical doctrines of Methodism." The basis of membership is to be the "General Rules" and acceptance of the Apostles' Creed; class meetings and love feasts are to be recognized and a suitable ritual drafted for all such occasions as are provided for in the present order of Church ceremony. It proposes a delegated General Conference, lay and clerical, with full power to make rules and regulations, except in doctrinal standards, to guard the right of trial and the itinerant episcopacy. The Annual Conference is to be ministerial, with one lay member from each self-supporting charge. The District and Quarterly Conferences are to remain unchanged. The general superintendent is to be elected for eight years, without a possible reelection. He is not to be appointed to a charge; he, with the presiding elders, must make the appointments of all ministers, any presiding elder having the right to appeal against any proposed appointment, which appeal, to be effective, must be sustained by a three-fourths vote of the presiding elders.

It is not essential to pursue the propositions further in detail here. It is sufficient that this movement be noted in its initial stage. It is to be submitted to the several Missions for suggestions, and to a committee appointed by them for revised drafting, before presentation to the home General Conferences of the respective Churches. The Churches considered in this scheme are the Methodist Episcopal Church, the Methodist Episcopal Church, South, the Methodist Church of Canada, the Evangelical Association, the Methodist Protestant Church, and the United Brethren in Christ. It is perhaps well to recognize the need which has been felt for closer union of the Methodism of Japan. As early as 1877 the several Methodist bodies in Japan appointed a joint committee to translate the Ritual, General Rules, and Articles of Religion for their common use. In 1882 a movement, which proved unsuccessful, was made to unite the three Methodisms then in the field in a theological training school. In 1885 an effort was made to organize a Central Methodist Conference, which also failed of acceptance. In 1886 the Canada Methodist and the Methodist Episcopal Churches (North and South) agreed upon a basis of union in theological school work. In 1889 a joint committee of the three Missions drafted a basis of organic union, which was agreed upon at Nagoya and presented to their General Conferences in America for approval. This failed of consummation, but the purpose to secure organic union of Japanese Methodists has never been abandoned. In 1894, at an informal meeting of representatives of the five Methodisms then in the field, the matter was discussed again, but no action was formulated.

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

Ernst Petran. The subject of religious experience engages the attention of theologians in continental Europe more and more. It is doubtful whether there is any one theme which is made the subject of more volumes. This is owing to the recognition that religious experience is a fact and to the desire to test it scientifically and to subject it to the bounds of reason. And this is a worthy purpose; for there is nothing more disagreeable, and there is nothing which tends to bring real piety into disrepute more than the fanatical exaggerations which are often palmed off as genuine and divinely wrought. Petran's studies in this field have been given to the world in a book entitled *Beiträge zur Verständigung über Begriff und Wesen der sittlich-religiösen Erfahrung* (Contributions to Harmony in the Understanding of the Idea and Nature of Ethical-religious Experiences), Gütersloh, C. Bertelsmann, 1898. One of the interesting features of his development of the subject is the comparison of religious with other experience, especially sense experiences and the experimental knowledge of the mental life of others. The principal fact of religious experience, even from the Christian standpoint, from which Petran views the whole subject, is, that the individual finds himself in contact with God, under the influence of God in volition and feeling, in thought and act. This is the result of the objective operation of God upon human beings, but also involves an endowment in men which is capable of being the subject of such operations. These are felt by the adherents of the heathen religions by means of nature, but more especially through the mental lives of others. While all this is available for those who live in Christian lands they have the special advantage of the history of God's dealing with his people as recorded in the Jewish and Christian Scriptures. He seems to us here to fail in his attempt to trace the origin of the feeling that God is at work upon us. All that he here does is to show that we recognize that God is at work in nature and upon other minds and hearts, but not that he is at work upon us. Our knowledge that God is and that he works in certain ways comes, at least in part, as Petran has described; but our feeling that God and our soul are in contact is more immediate than that. He succeeds better when he undertakes to show that the ethical-religious life of a Christian is nothing but the development of the inner and inherent, God-given capacity for religion, which is in every human being. This capacity he finds largely in the conscience. The weakness of this book lies in the fact that it does not clearly bring out the actuality of the connection between the feelings of the Christian and the supposed influence of God in producing them. Until it is demonstrated that God

is the direct author of those feelings the doubter may admit the existence of all these inner feelings without admitting that historical Christianity as taught by Christ has any supernatural sanction. This point is often overlooked by the individual Christian who employs his religious experiences as proof of a divine power as their producer.

Franz Erhardt. He is a consistent and able representative of the idealistic philosophy. Some time ago he published a work on the mutual interaction between soul and body in which he effectively combated the realistic conception of the psychophysical parallelism. Recently, however, he has published a small work entitled *Psychophysischer Parallelismus und erkenntnisstheoretischer Idealismus* (Psychophysical Parallelism and the Idealistic Theory of Knowledge), Leipzig, *C. E. Pfeffer*, in which he goes farther and opposes the alleged parallelism even as it is conceived by such idealists as Heymans, in Utrecht, and Paulsen, in Berlin. He acknowledges a real objective world, although the same may not be considered in connection with objective space. Thus he is able to admit such a relation of soul and body to each other as makes the soul causal in relation to the body. But with this all justification of the hypothesis of parallelism is excluded. For the representatives of this hypothesis regard the psychical activities as the inner side of the same objective movement whose external side manifests itself in the correlated physical phenomena, but which denies the two any mutual interaction. Well does Erhardt claim that either the parallelism is a fact, and then all changes in bodies are to be explained by forces other than psychical; or else the operation of psychical functions is to be credited with some degree of real influence upon bodies, in which case we have no longer a parallelism but a casual relation. But the representatives of the idealistic parallelism are making the effort to combine two scientific standpoints which, in the nature of the case, are mutually exclusive. On the one side they strive to keep on good terms with modern natural science which for several decades past has, for the most part, been based on the physical-chemical explanation of nature; and on the other side they are unwilling to give up the idealistic theory according to which the bodily world is purely phenomenal, having only the psychical as the real. Hence these idealists, who attempt to insist on the alleged parallelism, vacillate between the realistic and the idealistic conception of the world of bodies. By adopting certain dogmas of a scientific tendency that is still regnant in thought they forget their idealism and deal with matter as a real somewhat capable of producing effects. When they come to the philosophical conception and interpretation of these things, they forget their science and assert the reality of the spiritual alone. This criticism of such men as Paulsen shows how inconsequent all alleged idealism is which attempts to stand on a pantheistic foundation. Erhardt is to be commended for showing so forcibly the essential inconsistency of idealistic pantheism or monism.

RECENT THEOLOGICAL LITERATURE.

Das spätere Judenthum als Vorstufe des Christenthums (Later Judaism as the Beginning of Christianity). By W. Baldensperger. Giessen, J. Ricker, 1900. Those who have read the author's *Self-consciousness of Jesus* and his *Prologue of the Fourth Gospel* know with what ingenuity he argues for positions which are untenable. There is no other German writer whom we now recall who has such a gift for making falsehood appear truth. For this reason he is a most dangerous author except with the most discriminating readers, or when read with the distinct understanding that his main contentions must be rejected. Yet, strangely enough, being a somewhat prolific writer, he is very frequently quoted with approval by those who ought to detect the fallacies in his reasoning. Here he undertakes to show that Christianity as taught by Christ was not based on the presuppositions of the religion of the Old Testament but upon those of the Judaism of his time. In this Baldensperger stands by no means alone. He regards the principal characteristics of the Judaism of the time of Christ as Nomism, or zeal for the law, and Messianism, or burning desire for the coming of the Messiah; though he regards the latter as the overwhelmingly stronger element. The Messianism of the time was transcendental. It had its ideals in heaven, in that which is above the earth, in the supersensuous. But with strongly religious natures recourse to the supersensuous inevitably leads to recourse to the inner life. Hence the elevation of the Messianic ideals, of the eschatology of the period, into the transcendental, was a stage on the way to spirituality, and thus the beginning point of Christianity. Even the rejection of the Law was a consequence of the Messianism. True, there was no tendency on the part of the Jewish Messianists to break through the legal form of life in which they were bound. Nevertheless, the historian can see that in later Judaism we have to do with points of view which unconsciously to their holders diverged widely. Although Law and Messianic hope are well adapted to each other, still they are diverse, and this diversity must become more apparent as each develops into clearness. So Baldensperger. But this whole train of reasoning rests upon an overestimate of the religious worth of this late Judaistic Messianism. This Messianism was transcendental, but it was not spiritual, rather it was course and sensuous. The Messiah then expected was not a redeemer from sin, but a deliverer from civil bondage. In fact, the "devout" referred to in the New Testament were apparently not much influenced by late Judaism, but by the prophetism of the Old Testament, Jesus distinctly rejected the popular Messianic ideal. His preaching shows no traces of the Messianic hopes of the masses, but was diametrically opposed thereto. All of Baldensperger's works are characterized by a certain acuteness and, often, of insight, which can but lend interest to their perusal; but neither this or any other of his books can be recommended for sobriety.

Allgemeine Einleitung in den Hexateuch (General Introduction to the Hexateuch). By Carl Steuernagel. Göttengen, Vandenhoeck, and Ruprecht, 1900. This work is intended to accompany the commentary on the Old Testament edited by Professor D. W. Nowack, and does not enter into the details of introduction, since these are supposed to be found in connection with the individual books. The work is therefore brief. Still, for its purpose it is excellent. The matter is arranged in seven sections, the first of which is intended to put the reader into possession of the necessary standpoint with reference to the importance, content, and divisions of the Hexateuch. The second section pertains to the tradition concerning the authorship of the Pentateuch. Since, the seventh century B. C. there are traces of the view that parts of the Pentateuch were written by Moses. Steuernagel considers this tradition a fair theme for criticism from the Protestant standpoint, and his discussion leads to the conclusion that at least, so far as the literary authorship is concerned, the tradition not only cannot be supported, but must be rejected. Section three gives the grounds upon which the critics assume the participation of several authors in the composition of the Pentateuch—namely, the doublets and contradictions the Pentateuch contains. In section four Steuernagel passes a valuable estimate upon the various attempts which have been made to account for the phenomena presented by the Pentateuch. Section five discusses the foundations of the critical theory; section six the individual component elements of the Hexateuch (D, P, JE, J, E); and section seven treats of the union of these so-called sources, or the editing of the Hexateuch by which they were united. It is plain from this outline that the treatment is orderly and progressive. One only interesting feature can be mentioned more fully here. It has to do with the completion of the Pentateuch, which must have taken place before it was adopted by the Samaritans, since the Samaritan and Jewish texts agree too well on the whole to admit of serious changes subsequently. Now, according to Neh. xiii, 28, the Samaritan community was founded in about 432 B. C. According to Josephus, however, it was established in the time of Alexander the Great, or about 330 B. C. This raises a somewhat serious question; for, according to the critical theory, P was published about 445 B. C., which is but thirteen years before the Samaritans came into the possession of the Pentateuch containing P, if Neh. xiii, 28 gives us the true date. Since it is difficult to believe that thirteen years would suffice to unite P with JED, and to secure the new work the necessary recognition, Steuernagel inclines to reject the authority of Nehemiah as to the date of the founding of the Samaritan community (432), and to accept that of Josephus (330), thereby giving the period of one hundred and fifteen years instead of thirteen for accomplishing the above-mentioned results. Verily the way of the critic, like that of the transgressor, though for a different reason, is hard.

RELIGIOUS AND EDUCATIONAL.

European Opinion Concerning the Excommunication of Tolstoi. The very touching letter of the Countess Tolstoi to the ecclesiastical authorities who pronounced the excommunication against her husband called their attention to the fact that by placing him without the pale of the Church they had agreed to deny him Christian burial, and that this could not affect him, for they denied this only to his dead body; but that it would affect her should she outlive her husband, by depriving her, a faithful member of the Church, of the comforts which it is the function of the Church to bestow upon all her members. Antoni, metropolitan of St. Petersburg, has written a reply which as published does not meet the exigencies of the case, but simply places the blame upon the count himself. This correspondence has attracted widespread attention in Europe. An authority on Russian affairs is responsible for the declaration that the sentence passed upon Tolstoi, while severe, is relatively mild, since his offense would naturally have called forth the severest kind of penalty. The reason the writer gives for the mildness of the punishment is, that Tolstoi is so intrenched in the affections of the people, both high and low, that the usual penalty could not be safely inflicted. He predicts that the precedent thus established will result in such a degree of tolerance in Russia that the sects will grow with more than their customary rapidity, since large numbers are held to the Russian Church by force alone. To us it scarcely seems possible that the Holy Synod should have set such a trap for its own feet.

A Sign of the Times in Rome. The following well-authenticated incident illustrates the superstition which still exists among devoted Romanists: A certain monk relates that he recently lost his breviary. Thereupon he called upon St. Anthony to restore it, but in vain. In his despair it occurred to him to punish the saint for his refusal to answer. Accordingly he turned a small image of the saint, which he had on the table, toward the wall. The monk thought at least that the fear of losing his reputation as a restorer of lost objects would move the saint, but in this also he was deceived. On the twenty-seventh of December the monk threatened the saint with entire withdrawal of confidence in him if he did not restore the breviary by January 1. For a time it appeared as though even this threat was to go unheeded, but on the evening of January 1 a friend of the monk happened to hear of the loss of the breviary, which he immediately said could be found in a designated place. The search was rewarded by the recovery of the lost article. Upon this the monk restored the saint to his former place of honor. The story is so childish as to be almost incredible. Yet it is vouched for by the

Christliche Welt, and after all it is no more ridiculous than the whole scheme of the apparition of the Virgin Mary and other saints. Rome certainly needs Protestantism.

The Death of Professor Beyschlag. Recent discussions of the theological situation in Germany have attempted to make it appear that the great Halle professor was an evangelical theologian. It may be well to mention that he was not so regarded even in Germany, where the standard is far lower than in America. And no wonder; for he denied the preexistence, the supernatural conception, and the true deity of Christ. To him Jesus Christ was a man and nothing more, though sinless and the revealer of the Father. It is a striking fact also that the alleged appointment of orthodox professors in Germany of late is denied by those who wish to see Beyschlag's chair filled by a positive theologian. It is declared by the *Deutsche Evangelische Zeitung* that of five professors recently appointed only one is a positive. On the other hand only one is even a mediating theologian, while three are Ritschlians. This makes it clear that in those instances in which orthodox men are appointed the causes are not to be found in the fact that orthodoxy in our American sense is gaining ground among German scholars, but in the fact that the authorities feel that the orthodox party must occasionally, at least, be recognized. We take no delight in awakening the readers of the *Review* from this dream, that orthodoxy is growing in Germany; but as a recorder of the outlook in Europe we must state the facts.

Moral Statistics in Roman Catholic and Protestant Switzerland. From recently published tables it appears that the number of divorces in Switzerland is about two per cent of the marriages. Of these the majority are Protestants, as might be expected from the laws of the Roman Catholic Church on the subject of divorce. When we come to the matter of illegitimate births, however, which is a truer test of the actual morality of the people, it appears that even the confessional does not serve to prevent them from being as numerous among Romanists as among those who rank themselves Protestants. So also in the matter of suicides, which for many years past have been about twenty-two in every one hundred thousand, the Protestants and Romanists are about equal. It may be a surprise to many to learn that the Protestants of Switzerland have no advantage over the Romanists in point of morals. But this appears only on the surface. In all the refinements of life Protestants in Switzerland, as elsewhere, are superior to their Romanist neighbors, as they are also in point of education and business enterprise. But it is a cause for real gratitude that Romanism is so effective in checking the lower instincts of its adherents.

SUMMARY OF THE REVIEWS AND MAGAZINES.

From contents of unusual interest in *The Presbyterian and Reformed Review* (Philadelphia) for July, we select for mention a wise and lucid article by Edward H. Griffin, of Johns Hopkins University, on "Facts, Doctrine, and Ideals," which compares the three fundamental philosophical methods corresponding to three fundamental realities with which our experience has to deal. 1. Observation through the senses, the method of the skeptical empiricism of Hume; 2. Speculative and deductive reasoning, the method of Descartes, Spinoza, and Leibnitz, assuming postulates and reasoning from them abstractly; 3. The intuitions of man's ethical nature, in which Socrates sought new foundations of belief and of conduct, and to which the Kantian philosophy makes its appeal, the cardinal assertion of Kant's *Critique of Practical Reason*, being the primacy of the moral powers, and the criterion and organon of truth being found in the domain of ethics rather than in sense impressions or in rationalistic deductions. Dr. Griffin's article contends that these three methods must be combined if philosophy is to achieve valid results, and one must not be emphasized at the expense of the others. Illustrating the insufficiency of any one method, unguarded by the others, he speaks of the danger of excessive dependence on introspection and the subjective method as follows: "The faith to which Kant is constrained by the solemn imperatives of the moral law does not admit of theoretical confirmation, nor does it find support in historical proofs. This is the trouble with mysticism. Mysticism is true and strong in its recognition of God as present and operative in men, in its recognition of the instinctive, the intuitive, the affectional elements of our nature as proper and natural media of knowledge, in the power and fervor and intimacy of its hold upon truth; *but* it is apt to rest satisfied with beliefs not subjected to legitimate criteria, not brought into harmony with other beliefs, irreconcilable, perhaps, with commonly accepted standards of opinion and conduct. The contributions of mysticism to the higher life of the world are far rarer and finer in quality than those of the merely reasoning intelligence. Emerson contrasts the two types of mind thus: 'The great distinction between teachers sacred or literary—between poets like Herbert and poets like Pope; between philosophers like Kant and Coleridge and philosophers like Locke, Paley, Mackintosh, and Stewart; between men of the world who are reckoned accomplished talkers, and the fervent mystic, prophesying, half insane under the infinitude of his thought—is, that one class speak *from within*, or from experience of the fact; and the other class, *from without*, as spectators merely. It is of no use to preach to me from without. . . . If a man do not speak from within the veil, where the word is one with that it tells of, let him lowly confess it.' But admirable as the mystic temper at its best

is, its excessive subjectivity makes it prolific of error and dangerous in practical tendency. If the ideal and the spiritual elements are over emphasized, a lack of reality ensues; defined criteria of fact and of truth are ignored. The appeal to Christian consciousness, the conception of Christianity as a life, is sometimes so incautiously and extravagantly stated as to substitute sentiment for reason, and to discredit alike all formulas of belief and all records of events. No one can read the powerful and pathetic presentation of this point of view in the *Lay Sermons* of the late T. H. Green without admiration for their sympathetic tenderness, their high and serious earnestness, and without perceiving, at the same time, the *inconsistency* between this sublimated and etherealized idealism and *the authority of an objective Revelation.* Ideals which sever themselves from fact and from valid doctrine are illusory; they need to be brought into practical accord with reality." The gist of Dr. Griffin's essay is that there are three interests which the philosopher and the theologian need to safeguard: 1. The world of empirical reality, the world mediated through the senses, the world of nature, of society, of history, the world which is the subject of science; and this world demands candid recognition. 2. The world of abstract truth, to which we have access through the processes of thinking, the world of judgment and inference, of logical consistency and reasoned truth; and from this world we may not hold aloof. 3. The world of ideal values, which reveals itself in the imperatives of conscience, in the pure and lofty visions of the spiritual imagination, in the unsatisfied longings of the heart; and to this world we must ever hold ourselves open. *In particular, must the Christian teacher take account of these three elements and spheres.* But the most intensely attractive article recently seen in *The Presbyterian and Reformed Review* is "Calvin's Literary Work," by Ferdinand Brunetière, editor of the *Revue des Deux Mondes*, translated from the October, 1900, number of that journal. Brunetière, the foremost living French literary critic, assigns to Calvin, the Frenchman, a high place in French literature, while Brunetière, the Catholic, is severe in his judgment of Calvin, the Reformer's, personal qualities and place in the history of religious thought and progress. The French critic says that Calvin, unlike Luther, who seemed always to be calling the universe and posterity to witness what happened within him, left no confessions or *Table Talk* which make clear the secret reasons of his conversion from popery. Brunetière thinks those reasons were not philosophical, but rather historical, "since it seems that what was to him least acceptable in Catholicism was the chapter of tradition. After that will it be calumniating him to say that in the development of his Protestantism it was part of his ambition to receive the law only from himself? If ever there was a man who thought that no one opposed to him could be in the right, or that he himself could never be in the wrong, that man was assuredly John Calvin." "Whoever does not think concerning 'justification by faith' or 'predestination' as Calvin does, and as he decrees that others must

think, is, in the eyes of Calvin, but a blockhead, a donkey, a dog, a cleanser of sewers. . . . What he least respects in his adversaries is exactly that liberty of thought which he claims for himself. . . . Not even when death approached did his pride leave him, nor his self-confidence, nor, above all, his animosities. . . . During the entire month that his agony lasted not one doubt (of his infallibility) softened his hard and pitiless heart, not one regret or remorseful thought. All that he had done was well done. And he died peacefully, aged fifty-five, May 27, 1564, at eight o'clock in the evening, so that, as Theodore Beza says, 'at the same instant on that day the sun set and the greatest light that was in the world to lead the Church of God withdrew to heaven.'" What Calvin wrote in French comprises a rather small number of works, chief among them being the *Institutes of the Christian Religion*, which, in Brunetière's opinion, "is one of the great books of French prose, and the earliest in which the proportions, the arrangement, and the construction are monumental. Calvin is the first in all Europe in whom Protestant dogmatics, disconnected until then and scattered in the sermons of Luther and in the treatises of Zwingli, or of Melanchthon, took doctrinal consistency and the external form of a system concatenated in all its parts." What is deemed most remarkable in Calvin's style is the decision and consequent lucidity of the thought: he always knows what he wants to say and always says it; his style is that of a man of action more than that of an author. Brunetière thinks that Calvin's *Institutes* was, in point of time, the first of French books which can be called classic; classic by reason of the dignity of its plan and the determination of details by the conception of the whole, by reason of that purpose to convince which moves its internal progress and gives rhetorical grace, by reason of the sustained gravity of style, and by reason of its conformity to the French genius. Brunetière, the Catholic, says without hesitation: "Since the world had lost the idea of the original misery of man, and of the obstacles which are met with in the exercise of liberty; since it had returned to the philosophy of nature, and its highest aspiration seemed to be to become pagan once more; and since the change in morals was leading it, in the end, to the abyss—no one helped more than Calvin to stop it on its downward path; and for this reason we can say that the harm he has done was not without some compensation. If it is necessary that there should be heresies, that of Calvin was not entirely useless; and in the domain of literature, Pascal and Bossuet could not have been what they were without Calvin." Brunetière says France was afraid of Calvin, and could not be made Protestant by him because her facile genius, the genius of Clement Marot, could not accommodate itself to his discipline; her social genius, that of Marguerite of Valois, could not resign itself to his insupportable tyranny of manners and of consciences; and her literary genius, which was incarnate in Rabelais, could not take part in the anathema hurled by Calvin's *Excuse to the Nicodemites* against letters and art.

Not often does any review offer a flying survey of a long subject more satisfactory in its way than the article of forty-eight pages by Richard M. Meyer, of Berlin, on "German Criticism," which that high-grade periodical, *The International Monthly* (Burlington, Vt.), divided between its May and its June issues. In the article German thoroughness shines through a French lucidity of style. It begins by saying that the critical instinct is native to man, who may be called "the critical being." At the very beginning of human history the Bible shows the critical faculty of mankind at work in the effort to distinguish good from evil, and in classifying and labeling the creatures around him. On that critical spirit all modern science is based. What was germinant in Adam shot up in Galileo into full development. Criticism is a matter of course wherever mind is at work. The listening savage criticizes the tale you tell him; the churchgoer passes judgment on the sermon, the singing, the new window or reredos; the child selects for reasons his favorite among his playmates; and the dying man chooses from many hymns the one he wishes used at his funeral; and all this is criticism, comparison, the instinct for order, putting a thing where it belongs. The most richly-endowed race known to history was the Greeks, among whom Plato first framed a new and great conception—*science*, and Aristotle undertook the task of carrying out Plato's new program, creating a *system* of separate sciences, a classification of human knowledge. And since the days of those two men we have the cosmos of the sciences, the full rounded whole of the disciplines which mutually aid and check one another. While *the critical faculty* existed in Adam, and *the critical spirit* is manifest always and everywhere, Mr. Meyer says that *the critical method* was born in the sixteenth century. That method was used by Galileo in natural science, and produced the three master critics of the humanities, Cervantes, the Spaniard; Montaigne, the Frenchman; and Shakespeare, the Englishman. In the greatest of novels Cervantes drew with a firm hand eternal types, presenting in Don Quixote and his squire Sancho Panza, for the first time since mankind had begun to speak and write, a personality in its full circumference with an attention to minute traits such as Shakespeare, greatest of all delineators of character, could not compass in the narrow field of a drama. Montaigne, though permitted in childhood to speak no language but Greek, and though he believed absolutely in the incomparable glory of classic art, yet is called the first modern author, being made modern by his inexhaustible delight in every manifestation of life; he aimed at understanding, not in order to be able to explain, but in order the better to enjoy; and this made him "the first writer of universal significance since the days of the apostles." Next came Shakespeare, the crowning summit of a new art, of an art born of new principles—a man so strong, so mighty that he was able at last to shake the long autocracy of classic tradition. Descartes, the father of French philosophy, made the critical method the central point of his work, seeking a more certain knowledge of

nature and all her phenomena. He taught that we must begin with absolute doubt, that nothing is to be assumed as certain; *but* that we *must find somewhere a fixed point for thought and knowledge and from there advance.* By that process, later, Niebuhr's criticism advanced beyond Voltaire's skepticism, and Johannes Müller's scientific investigation of nature beyond Schelling's natural philosophy. After Descartes came Locke, the philosopher of realism, and Richard Bentley, the first great virtuoso of the critical method who carried it to certain results in the discipline of philology—who proved the alleged letters of Phalaris, the tyrant of Acragas, to be late forgeries, as Laurentius Valla had shown Constantine's deed of gift of the estates of the Church to the pope to be a forgery. Bare mention is made of Hume, who applied the critical method to a severe investigation of the concept of causation; and then the article reaches its announced subject, "*German* Criticism." This begins with Winckelmann, the founder of the German conception of history, which is that the comprehension of any object must be a historical one, and that the way to understand is not to make the finished object, but its growth, the main subject of investigation. Then came Lessing, the last and greatest flower produced by Humanism in Germany or in the world; near akin in his thought to the men of the literary Renaissance, and yet thoroughly comprehensible to us moderns. Lessing was the discoverer and revealer, even to England, of Shakespeare's greatness. He was a student of the development of the capacities of the human race and of the great question as to the path and the goal of human history. Opposing the attempts both of the orthodox faithful and of the radical Rationalists to reduce the whole evolution of mankind to a single straight line, he wrote: "Go thine imperceptible pace, Eternal Providence! Let us not doubt of thee, even though thy steps seem to us to turn backward. It is not true that the straight line is always the shortest. Thou hast so much to carry with thee on thine eternal road, so many steps aside to take!" Next is Herder, a man of passionate nature, of whom the essay says: "An insatiable longing for great emotions and great thoughts was native to him even as a dreamy boy, and on his deathbed the old man demanded of the bystanders a great thought to which he could cling. Knowledge of detail could not appease this Titanic spirit. He wanted the whole; he wanted to clasp all animate creation with intellectual arms. He must keep before him the totality of life. Giordano Bruno had been the first to proclaim boldly the plurality of worlds; Fontenelle had played with the thought; for Herder it became the foundation of his conceptions." Herder was the ancestor of Romanticism, and a pioneer of modern criticism as far as history and æstheticism are concerned. Later in the development of German criticism came Goethe, and Schiller, and Wilhelm von Humboldt, and the Schlegel brothers, and Schleiermacher, and Niebuhr, and a long list of others in the various departments of knowledge. To-day, the Berlin essayist claims, German philologians and historians, as well as

German physicists, chemists, anatomists, and botanists, take the lead in the use of critical methods in the program of the new effort to understand. In most things the schools of North Germany are famous, while in theology South Germany has set the standard. The admirable article closes with Ulrich von Hutten's saying, "Men's minds are awaking, science flourishes, it is a pleasure to live."

In the *North American Review* for July, 1901, Alfred Austin, Poet Laureate of England, furnishes a prosy mythologic poem entitled "Polyphemus;" the late Sir Walter Besant writes of "The Burden of the Twentieth Century;" Dr. James M. Buckley strikes, with his usual deadly precision and demolishing force, at "The Absurd Paradox of Christian Science;" and Cardinal Gibbons, in the series on "Great Religions of the World," writing from the Roman standpoint, states in noble fashion some great facts in which all Christendom rejoices: "One of the most ancient images of the Christian Church is that of a ship tossed about on the waves, yet never sinking. This image was painted more than once on the walls of the Roman catacombs, precisely when it seemed as if Christianity could not possibly hold out much longer against the impact of social and juridical forces that had sworn its extermination. Nevertheless, the Fisherman of Galilee, with his brethren, survived this first great hurricane of opposition, and planted the victorious symbol of the new religion on the Capitol and the Palatine—over the shrine of Roman religion, and amid the councils of the Roman state. On the morrow of this first great reckoning of the new spirit in mankind with the old established forms of belief and government, a tremor of astonishment seized on the priests and philosophers of the pagan world, that an obscure Syrian sect should have at last lifted a triumphant head. It seemed as though all the *criteria* of mankind—common sense, logic, reason, history, analogy—were at once and hopelessly shattered, and a wonder-world set up in place of the familiar realities of society. It is an old story how the few remaining pagans hoped against hope, until they saw the fall of the whole fabric of Western civilization, and the figure of a Universal Church interposed between organized society and the elemental forces of barbarism that threatened it from the North and East. In those all-embracing arms the world of Greece and Rome, that thought to perish doubly, was firmly seized and made to live again. Since that day Christianity has dominated all modern history. Its morality, based on the loving-kindness of an Eternal Father and the mystic brotherhood with the God-Man, has renovated the face of the earth. It has set firmly the corner stone for all future civilization, the conviction of a common humanity that has been deeply rooted in us by no stoicism, but by the story of Jesus Christ and by the lives and deaths of countless Christian men and women. It has clarified at once the sense of sin and the reasons for hope. It has touched the deepest springs

of efficient conviction; preached successfully, in season and out of season, of mercy and justice and peace; affected intimately every function of domestic life; thrown a sheltering veil of sanctity about maid and mother and home; stood out against the fierce ambitions and illicit loves of rulers, and the low passions of the multitude. It has healed and cleansed whole legislations, and 'filled out with a vivifying spirit' the noble but inorganic letter of great maxims that a Seneca or an Epictetus might utter, but could not cause to live. It has distinctly raised the social and civil life of all civilized humankind. It bears within itself the antidote of a certain divine presence, whereby it overcomes forever those germs of decay and change that cause the death of all other societies. Its earliest writers and exponents had a subtle sense of its true character when they took over from paganism, and applied to the work of Jesus, the symbolic myth of the phœnix, emblem of a native, organic, and indestructible vitality. The life and teaching of Jesus Christ himself have nothing but victories to chronicle since his appearance among men. Every century is a new campaign from which he returns to the heavenly Father crowned with innumerable laurels, and leading captive innumerable multitudes of human souls. The records of history are full of the most astonishing conquests by him of individual souls, voluntary submissions to the irresistible charm of the Son of man. There is no altitude of intellect so towering that it has not bent before him, no seat of power so high that it has not done homage to him. Philosophy and Criticism, History and the Natural Sciences have sent over to him, without ceasing, their noblest worthies as pledges of victory. To go no farther back than the century just elapsed, we may say that every page of its annals is bright with the illustrious names of great men who have been proud to confess the divinity of Jesus. Some of them never knew a wavering of allegiance; others came back to him by a kind of postliminary process, having learned by hard experience the truth of the apostolic cry of Saint Peter, 'Lord, to whom shall we go? Thou hast the words of eternal life.' From this point of view there is never any diminution of the work of Jesus Christ. His benign and gracious figure dominates forever all life and society. Scarcely, indeed, was he known to the world when we are told that he won the admiration of great Roman emperors. Sweet legends of the veneration of an Augustus and an Abgar cling forever to his person—symbols of that self-surrender which has gone on since then, and will never cease. What is the secret of this constant and cosmopolitan devotion to Jesus? From what deep springs of history and human nature do the forces flow that keep it forever alive, in spite of the multitudinous accidents of time and space and change. *Securus judicat orbis terrarum.* It can be no slight bond that holds forever such elusive forces as the minds and hearts of men, in varying epochs and lands, periods, forms, and degrees of culture."

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Jewish Encyclopedia; A Descriptive Record of the History, Religion, Literature, and Customs of the Jewish People from the Earliest Times to the Present Day. Volume I, Aach-Apocalyptic Literature. 8vo, pp. xxviii, 685, xxxvii. New York and London: Funk & Wagnalls Company. Price, cloth, $7.

This is the initial volume of a work of twelve volumes, which will offer a comprehensive account of the life and thought of the Jewish race from its beginnings until now. The managing editor of the whole work is Dr. Isidore Singer, and associated with him is an Editorial Board, whose names form a large guarantee of the scientific character of the undertaking. In the list of Consulting Editors, also, are to be found the names of Christian scholars such as McCurdy, Moore, Price, and Strack, besides the names of the most eminent Jewish scholars of this continent and Europe. Among those contributing articles to the first volume are: Cyrus Adler, A. Harkavy, A. H. Newman, C. C. Torrey, C. F. Kent, G. Deutzsch, D. G. Lyon, E. G. Hirsch, E. Schürer, F. Buhl, F. C. Conybeare, R. Gottheil, I. Abrahams, I. M. Price, M. Jastrow, Jr., J. F. McCurdy, K. Budde, L. Stein, M. Lidsbarsky, R. W. Rogers, C. H. Toy, W. Bacher, W. Max Müller, not to further extend the list. Such a list will compare favorably with the list of contributors shown by the most rigidly scientific enterprises of a similar kind. The aim of the work is, however, declared not to be exclusively scientific—'a work intended as much for the general public as for scholarly use' (Preface xx). Notwithstanding this announcement, after examining the present volume, one must doubt whether many of the leading articles will really prove acceptable to the unscientific reader. A demand exists for an encyclopedia of Judaism. As the editors say in the Preface: "The need of such a work is sufficiently obvious. Jewish history is unique and therefore peculiarly liable to be misunderstood. The Jews are closely attached to their national traditions, and yet, in their dispersion, are cosmopolitan, both as to their conceptions of world-duty and their participation in the general advancement of mankind." "Throughout all the divergences produced by different social environment and intellectual influences, the Jews have in every generation conserved the twofold character referred to above: as representatives of a nation, they have kept alive their Hebrew traditions; and as cosmopolitans, they have taken part in the social and intellectual life of almost all cultured nations." We may look to this work now auspiciously inaugurated to supply the long-standing deficiency of a thoroughly accurate and complete history of world-wide Judaism. Graetz's *History of the Jews* is not regarded as fully satisfactory or comprehensive, but if the promise of this first volume is fulfilled in those yet to come, we may look to have in a few years an

account of all the Jewish communities, past and present, in whatever portion of the globe they may have been or are at present situated. It is doubtful whether more than a few specialists have been able to acquire any large knowledge of the work of the Jewish race in literature, theology, philosophy, and science. The volume under review is packed with information relating to the work of the Jews in the fields named. Students of Christianity expect to find explanation and illustration of features of their system in Judaism, and will rejoice at any means which makes accessible to them the intellectual and religious life of the Jews. The book in hand is printed in clear impression on heavy paper; the headings and side headings are in a heavy, striking type which greatly aids the eye in reference; the cuts, maps, and plates occur plentifully, are well executed, and aptly illustrate the related text. In the biblical subjects a concession has been made in the form of the articles to the traditional view of the Bible, while, at the same time, the critical method and its results have been recognized. In each article there is given first the biblical data in the order of the Masoretic text, then Apocryphal and Rabbinical material, and, after these, the Critical View. At best this method is a compromise. It may be commended for its motive, but the result of its adoption will probably be an impression of weakness left on the minds of scholarly readers and a good deal of confusion in the popular mind. As far as we know, the feature is a novelty in scientific literature on the Bible. The bibliography which generally appears at the end of any important article is marked by knowledge of the literature of the subject and good judgment in selecting authoritative writers. It is, however, a disappointing fault to find some discussions which ought to have had a bibliography lacking at that point. Within a few pages we find the following articles without the feature alluded to: Acceptance, Accessories, Accident—in Law, Accusatory and Inquisitorial Procedure, Acquittal in Talmudic Law, Acre, Acrostics. As we read the treatment of such themes as: Abba, Adoration, Adultery, Agnates, Agape, Old Age, Agriculture, Allegorical Interpretation, Alms, Altar, Ablution, the great value of a knowledge of post-biblical Judaism for the exposition of Scripture and for the historical study of the beginnings of Christianity becomes apparent. The article "Abba," by Köhler, lends interesting light, not upon the New Testament use of that term alone, but as well upon the Christian employment of the term "Father" as applied to God. Ginzberg's article on Forms of Adoration refers to the dispute between Shammaites and Hillelites in the time of Jesus as to whether the Shemá should be said standing or in some other attitude. Ginzberg finds a reminiscence of this dispute in Luke xviii, 11, "The Pharisee *stood* and prayed;" and Matt. vi, 5, "They love to *stand* and pray." Amram's discussion of Adultery would have been more satisfactory, as would the discussions on many other important legal subjects, had there been a critical estimation of the biblical material. In this article the ordeal of the bitter waters in Num. v, 11–31

is said to "have had in Talmudic times merely a moral meaning. It was simply a test under which the woman, if guilty, was likely to succumb and confess." Was such the construction put upon the ordeal in the time when the circumstances in John viii, 1 *seq.* came to pass? John viii, 7, "He that is without sin among you, let him cast the first stone at her" is suggestive of a passage quoted from Rabbi Akiba (d. 135 A. D.), "Only when the man is himself free from guilt, will the waters be an effective test of his wife's guilt or innocence, but if he has been guilty of illicit intercourse, the waters will have no effect." The higher sexual morality of the New Testament is a symptom of the Jewish feeling of the age. "The Talmud as well as the gospel regards lustful desire as a crime." In the Ginzberg's article on Allegorical Interpretation there is the following interesting passage: "Paul's allegorism is typological and betrays its Pharisaic origin. . . . His well-known allegorization of Sarah and Hagar (Gal. iv, 21–31) is fundamentally only a typological presentation of the Palestinian teaching, 'Thou wilt find no freeman but him who is occupied in learning Torah' (Ab. vi, 2). Paul is not even original in his types, for the oldest Haggadah represents the conflict between Ishmael, the son of the maid, and Isaac, the son of the mistress, as a spiritual one (*Sifre*, Deut. xxxi). Alexandrian influence is first discernible in the epistle to the Hebrews, whereas Palestinian allegorism is suggested in the interpretation of the ark of Noah as representing the rite of baptism, in 1 Pet. iii, 20; compare Gen. R. xxxi, 9. Alexandrian influence is shown in Hebrews by the general tendency throughout rather than by individual instances. Paul never detracts from the historical reality of the narratives he allegorizes, but the Hebrews became the model for Alexandrian ingenuity by which Israel's history and legal enactments were construed as being in reality intimations of the mysteries of faith, concealing the spirit in the letter, and reducing the essentials of the Old Testament to mere shadows. This tendency is clearest in the gospel of John, the author of which makes most use of Old Testament illustrations: the serpent upon a pole in the wilderness (Num. xxi, 8) becomes Jesus on the cross. Jesus is the manna in the desert, the bread of life (*ibid.*, vi, 31, 49.)" The force of Ginzberg's illustrations from the gospel of John can hardly be allowed, but we must admit the force of the whole passage in its bearing upon New Testament interpretation. The whole article is an able presentation, giving with sufficient fullness the history of allegorical interpretation in the different Jewish schools and communities. In common with other contributions from Jewish writers it lacks in criticism of its sources. The articles on Jewish legal usage down to our own day furnish to Christian readers valuable light on what modern Judaism is as compared with the Judaism of the past, and suggest at times reasons which account for such a liberal movement as the reformed Judaism of the present age. Among the contributions by Christian scholars attention may be directed to the article on Amos, by Budde. It is marked by the

writer's breadth of view and discrimination, though we think he allows too much to "later additions" in his analysis. Amraphel, by R. W. Rogers, is a brief and useful summary of what is known of Hammurabi, who is by most scholars identified with Amraphel. The modest suggestion that the name Amraphel is made up of *'am* and *rapaltu*, which combination has a sense similar to that ascribed to Hammurabi, is tempting. It is a question, however, whether we ought to expect the form *'am* in the transfer of a Babylonian name into Hebrew. The geographical and ethnographical articles of W. Max Müller are marked by wise and independent setting forth of facts so far as known; for example, the article "Amorites." Mention may be made of the good work of Professors Barton, Torrey, McCurdy in their contributions. Professor Toy's portion of the article "Abraham," the "Critical View," is in the judgment of the present writer too summary in its presentation of conclusions. More discussion and more extended evidence would have been welcomed. We may conclude by expressing an earnest appreciation of the spirit which led to the undertaking of a work such as *The Jewish Encyclopedia* promises to be, and a cordial commendation of that part of it which is already in our hands.

Christian Ordinances and Social Progress. The Noble Lectures at Harvard University for 1900. By The Very Reverend W. H. FREMANTLE, D.D., Dean of Ripon. 12mo, pp. 278. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.50.

The main object of these lectures is in reality twofold: (1) To present the relation of the external and formal to the practical and moral in Christianity, and (2) To discuss this relation, not from the standpoint of the individual, but solely from that of society as a whole. The occasion for entering upon this discussion and the general position taken by the author with reference to the matter are clearly stated in the preface. Too often the Church and even religion itself are identified with the forms and ordinances of our ecclesiastical systems. So far is this view of things from the truth, however, that it is even to be observed that no such system holds an absolute position, nor can it claim to be imposed by divine authority. "All ordinances are essentially secondary and mutable." Nevertheless, they have a perfectly valid ground, and may be made to serve powerfully the ends of social righteousness. The six lectures which constitute the chapters of the book present the following arrangement and details of discussion: The first lecture discusses the Church system as a whole in its bearing upon social righteousness. Noting the change in Church as well as in State, by which in the conduct of the affairs of each a social interest has been substituted for a purely individual one, the author proceeds to define: (1) The kingdom of God, which is declared to be "Wherever God as revealed in Christ, and the divine principle of love . . . is acknowledged as supreme in men's conscience and conduct." Since this "acknowledgement" is taking place more and more among men, therefore the kingdom

of God is "being increasingly realized in human society;" (2) The Church, which consists of those whose acknowledgement of Christ is not simply actual but openly confessed, who are banded together, however, not to hold public worship, but "to establish Christ's righteousness in the world;" (3) The Church system of Ordinances, which is never essential or authoritative in any particular form, but may nevertheless minister to the well-being of society. The Bible in the Church is next considered. First, it is shown, by a review of the whole Bible-content, how largely it is occupied with a society. Second, in reference to the influence of the Bible on our own social state, how Christ does not inculcate a radical socialism, nor encourage a slothful and envious pauperism; nevertheless, he does lay stress "upon the dangers of wealth," and upon the advantage and ultimate reward of meekness. The Bible does not, however, furnish set rules but spirit and stimulus to righteous action, and, in the application of this spirit, change of time and custom must be regarded. Third, the Bible is suitable as a text-book of social reform because of its interest in and understanding of masses of men, its redemptive purpose for nations, its universal adaptibility, and its confident hope of the future. The Sacraments, which are next discussed, are shown to occupy a subordinate place in the New Testament, and freedom in their administration is declared essential. I, In general, the sacraments are important socially because human nature is instinctive and impressionable; because sacraments mean "the attestation of incorporation into the body of believers;" and because they are its visible pledge of cooperation in loyalty to Christ. II, Baptism favors a view of Christianity as social regeneration, if the original institution by Christ is fully regarded. The larger social mission of baptism should be manifested by recognizing the social obligation imposed by this "sacrament of incorporation." III, The social side of the sacrament of the Lord's Supper is declared to be "its chief intention," because of the various names applied to it, and because of its history. Its full social importance may be restored by emphasizing the Church's unity, for which this sacrament stands, and by extending a sense of sanctity throughout all social life. As to Creeds and Confessions of Faith, the author begins by tracing briefly the development of creed-formation in the Church and by maintaining the utility of creeds, since vagueness is as clearly an evil as dogmatism, and, without some authoritative standard, the dogmatic spirit is sure to assert itself. The legitimate place and power of creeds as a social factor are determined by instincts of human nature, and in response to a social demand for one common expression of faith. The dangers to which our use of creeds is exposed are formalism, hypocrisy, and "the evils which beset every phase of dogmatism." Lastly, creeds will become a factor of constantly increasing importance as they are made more and more the expression of Christian righteousness, and the inspiration not of metaphysical disputes, but of a moral purpose and a living faith. Common Prayer and Preaching is declared in the light

of the New Testament to be no main function of the Church. However, that of which Christian worship is an outgrowth as well as its own original form comprehended the whole life of the people, and only as it was and is degraded has it departed from this conception. As to preaching, investigation proves that it is subject to the control of the Church as to preacher, character of preaching, and range of subjects. What is lacking of the things required of preaching by the social condition of the day may be supplied by the discussion of a wider range of subjects, by conferences instead of single addresses, by the stimulus of criticism, and by a keener appreciation of the needs and obligations of those who hear. In the concluding chapter on Pastoral Work, the author maintains that the pastoral office is "in some form or other a necessity," may justify itself only "on the grounds of utility and of the needs of social life." No Church office is divinely authorized, and the original offices arose naturally, and in each case in response to needs of the Christian body as such. Judges and other public officers now perform functions anticipated by primitive Church officers, and these are as truly ministers to humanity as are the clergy so-called. The pastor of to-day will contribute to social progress by the recognition of the fact that he is a social leader, and that with him are associated not only the circle of worshipers, but the larger circle in which every man has "his ministry."

The Twentieth Century New Testament. A Translation into Modern English made from the Original Greek. Parts One and Two, 16mo, pp. x, 380. New York and Chicago: Fleming H. Revell Company. Price, cloth, 50 cents per part.

The Authorized Version of the English Bible was the consummation of a century of great activity and fruitfulness. It was the seventh in the unique series of English Protestant translations which sprang directly from the determination of young William Tyndale that "If God spare me, I will one day make the boy that drives the plow to know more of the Scripture than the Pope of Rome." Each of those versions was marked by some singular virtue, and each contributed its part toward the perfection of the King James Version, and it must not be forgotten that the version of King James was the product of the sixteenth century. The century just closed has shown renewed interest in the matter of a vernacular Bible, and it is already plain that the revision of 1881 was but the beginning of a new series of English versions. The Twentieth Century New Testament, as its name suggests, is an effort to translate the Greek of the first century into the most modern English. It recognizes the dependence of its predecessors not only upon one another but upon the Vulgate, and turns anew to the Greek original or to its restored form in the text of Westcott and Hort. It endeavors, by a consistent rendering, to indicate the verbal agreement or difference between the several similar narratives in the Gospels and Acts. It marks Old Testament quotations by special setting and type. Measures and coins are rendered into their nearest English equivalent. It sets within square

brackets the passages classed by Westcott and Hort as not originally a part of the writings in which they occur. It rearranges the order of the books—grouping them in Part I as The Good News according to Mark, Matthew, Luke, and John, and The Doings of the Apostles. In Part II we have Paul's Letters to the Churches—Group I consisting of the Letters to the Thessalonians, Group II of those to the Romans, Corinthians, and Galatians, and Group III of those to the Ephesians, Philippians, and Colossians. Part III will comprise Paul's Four Private Letters, the Encyclical Letters, and the Apocalypse. There is decided merit as well as freshness in this work. We quote from Matt. v, 13–18: "It is you who are the Salt of the Earth; but should salt lose its strength, what will you use to restore its saltness? It is no longer good for anything, but is thrown away and trampled under foot. It is you who are the Light of the world. It is impossible for a town that stands on a hill to escape notice. Nor do people light a lamp and cover it over, but they put it on the lamp stand, where it gives light to every one in the house. . . . Do not imagine that I have come to do away with the Law or the Prophets; I have not come to do away with them, but to complete them. For, believe me, till the earth and the sky disappear not even the dot of an 'i' or the cross of a 't' will disappear from the Law—not until all is done." And this from Rom. vii, 7–12: "What inference, then, shall we draw? That Law and Sin are the same thing? Certainly not. On the contrary, I should not have learnt what Sin is, had it not been for Law. If the Law did not say '*Thou shalt not covet*' I should not know what it is to covet. But sin took advantage of the Commandment to arouse in me every form of covetousness. In the absence of Law Sin shows no sign of Life. It was so in my own case. Once in my ignorance of Law, I was alive, but when the Commandment was brought home to me, sin sprang into life while I—died! The very Commandment that should have meant Life I found to result in Death! Sin took advantage of the Commandment to deceive me and used it to bring about my Death. The conclusion, then, is that the Law is holy and that the Commandment is also holy and just and good." Surely this is conscientious work, and it is very evenly done, and the further fact that the learned company of a score or more English scholars are putting forth their results as merely tentative, cordially inviting criticisms and suggestions from their readers, makes the Twentieth Century New Testament worthy of its name.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

The Pageantry of Life. By CHARLES WHIBLEY. 12mo, pp. 269. New York: Harper & Brothers. Price, cloth, $1.50.

Nine essays and an introduction, in a suave and polished style by an accomplished English writer, show us the most famous dandies of Europe, from Lord Chesterfield to the younger Disraeli, Lord Beacons-

field, and constitute a handbook of dandyism. Barbey D'aurevilly, a Frenchman, defined dandyism as the fruit of vanity, but of vanity which has naught to do with the conquest of women; he esteemed it the exclusive product of England, and of England under the regency. The value of this book is in its animated and brilliant picturing of a fortunately vanished world, a world of sumptuous splendor, devoted supremely to "the arts that polish life," and ruled, with the monarch's permission, by dandies who were the masters of elegance and the rulers of clothes and manners. A glittering and nauseously offensive world it was. Mr. Whibley has also published *A Book of Scoundrels*, the characters in which are scarcely more vulgar, mean, and degenerate in real essence than the strutting turkeycock dandies of this book, who were monstrous masterpieces of vanity and selfishness—human ganders, with egotism as huge in them as the overgrown livers of the geese of Strasburg. Byron betrayed the quality of his own nature, and also measured for us the imperial supremacy of dandyism, when he said he would rather be Brummel than Napoleon. Of Chesterfield, it is said, that he was an artist for whom life was an affair of external accomplishment, and who esteemed a grandoise manner the one and only aim of existence. His son, Philip Stanhope, died a worthy but discouraged young man, knowing that his father regarded him as a failure because he never could learn to enter a room with grace and dignity. Chesterfield's ideal of a man was "a Corinthian edifice upon a Tuscan foundation," but he cared more for the ornate carving of elegant manners than for any strong foundation of virtuous character. He worshiped dignity and grace. He abhorred the flute because it could not be played gracefully. He hated country life and field sports, and condemned hunting; "eat game," he said, "but do not be your own butcher and kill it." When deafness drove him from society, he settled down to solitude and the cultivation of his garden; but retirement seemed like death to him, and he said wittily, "Tyrawley and I have been dead these two years, but we do not want it known." The supreme artist among the dandies was George Brummel, who from his boyhood was never for a moment anything but a dandy; he looked upon himself as a work of art which he strove, with entire consecration, to embellish by polished manners, perfect taste, and a cunning tailor; and English society gazed with admiring awe upon the finished work of his sublime genius. The perfect arrangement of his cravat was the envy of crowned heads; to the tying of it he devoted rare gifts and arduous endeavors, like those by which other men ruled kingdoms or handled armies. He fearlessly devoted his days to his bodily person and his mirror. "To some the head is a receptacle of intelligence; to Brummel it was a block to sustain the perfect hat." He was utterly selfish, and not at all concerned with affairs of the heart. Women hated him because, it is said, "a woman cannot forgive a man for being more elegant than herself." He had not much of "that discursive talent called intelligence," but "he

stood before society so exactly poised, so marvelously appareled, that intellect and power shrank abashed before his gaze;" and the fit and polish of his boots were the wonder of Europe. He fell at last into the debtors' prison, and died as dandies mostly do, after a career of extravagance, in poverty and squalor; but even in bitter destitution he was as unconquerably full of gaity, vanity, and impudence as of misery. Brummel had no rival, though the other dandies of the regency were his imitators; and after he was gone "elegance was a rare and furtive virtue. Under George IV, smartest of regents and vulgarest of monarchs, and under William IV, shrewdest of sea-captains and not quite the stupidest of kings, graces and manners were cultivated less ardently than politics." In the first essay of this book we are made acquainted with "Young Weston," a precocious favorite of the eighth Henry, at the court of that beastly and fickle monster, by decree of whose perfidious cruelty young Francis Weston finally lost his head, as did several of Henry's successive wives. In the second essay, "A Marshal of France," we are put on intimate terms with Francois de Bassompierre, who in his *Memoirs* confides to us his triumphs in winning the smiles of fair ladies and the favor of kings at the court of France. To that court Bassompierre came at a time opportune for his genius. France had just settled into the semblance of a peace. Henry IV, her king, who knew no other care than gaity, maintained a gorgeous procession of dances and masquerades. Even the sufferings and sorrows of the Huguenots could not drive the gay smile from his face. A revel of gambling brought oblivion of the religious wars. Bassompierre, most brilliant of courtiers, at the height of his fortune wrote, "I won this year more than five hundred francs at play, though I was distracted by a thousand follies of youth and love." Being badly wounded in a duel with M. de Guise, he went for convalescence to the fashionable waters of Plombières, where, despite his wound, he "enjoyed all the diversion which a young man, rich, debauched, and thriftless, could desire." Later, under the reign of Louis XIII, Richelieu imprisoned him for ten years in the bastille. Emerging from prison on the death of the cardinal, Bassompierre found himself, in the colloquialism of to-day, "a back number," unable to regain his primacy in the procession of events, and realizing the truth of at least the latter half of D'aurevilly's saying, "In life we are strangled between two doors, of which one is labeled *Too Soon*, the other *Too Late*." The essay on "The Real Pepys" defends "the frankest man in history and the most intimate and engaging personality in literature" from the charge of being a cynic or a Philistine. Pepys was anything but a cynic. He bubbled over with enthusiasms; he hurried eagerly from one joyous sensation to another. After an evening passed with cheerful friends he wrote in his incomparable journal, "I spent the night in ecstacy almost, the best company for musique I ever was in, and I wish I could live and die in it." Our essayist says, "No man was ever born into England with so complete a disregard for those depressing virtues bequeathed

us by the Puritans. . . . His zest for pleasure was almost too violent, and you wonder how he could have sustained through so many years this ferocious energy of enjoyment. . . . He had but two motives in life, pleasure and self-advancement." He was no cynic. Nor was he a Philistine, though Lowell so described him. A Philistine has been defined as one insensible to the finer flavors of life, narrow-minded, prudish, pedantic, and hidebound; and surely this description does not fit Samuel Pepys. Mr. Whibley protests that it is incorrect and unfair to call such an artist as Pepys "a garrulous braggart," and his *Diary* the "idle, lazy vaporings of an amiable loafer." On through five more essays we move in a world of courtiers, dandies, fops, profligates, intriguers, diplomats, meeting a class of celebrites whose society is a novelty and a surprise, if not a shock. To an extent we appreciate the feelings of the woman who, having been reared a country Quaker, married a New York clubman. When he brought a company of his cronies home to dinner in evening dress the simple young wife gazed at them in bewilderment, and thought within herself, "I wonder who made them; I'm sure God never made such creatures; what kind of a world have I got into?" Here we meet Saint Simon and the people he knew, with his rare portraitures, especially of Louis XIV and his consort Madame de Maintenon; and of Fenelon; and William Beckford, the "Caliph of Fonthill," who formulated the doctrine of individual effort, saying, "All important discoveries have been the result of solitary effort. None have been made by masses of people;" and Barbey D'aurevilly, who despised democracy and its doctrines of equality, and disparaged Germans, saying, "They do not write books, they only prepare them." At last we come to "Disraeli the Younger," the latest of the famous dandies, who was also much more, even ruler of the House of Commons, and at sixty-two Prime Minister of England. In his early life a devotee of the curling tongs and the pomatum pot, he suggests the description given of Dandy D'Orsay, "His hat was set with a superb jauntiness over an array of glossy curls which rivaled the beard of an Assyrian bull, his attitude and gestures were the last expression of an arrogance wherein was no malice, of a pride wherein was no disdain." Clothes engrossed young Benjamin Disraeli's fancy, and from the outset he regarded life as a masquerade. He was a hero of the drawing-rooms, dressing with prodigious magnificence, witty, accomplished, picturesque, a fop, a writer of books; yet he was a born fighter to whom the interchange of blows was a delight; and he had a perfect talent for stage management, regarding life as a drama in which he meant to play the principal part, and knowing precisely how and when to bring off his striking effects. This adroit Jew, denounced by many as a charlatan, at last governed England and subdued Europe. Whatever else was in his phenomenal career, there was nothing mediocre or commonplace. And he was sincere in two directions, to himself and to his race. A Jew first, and an Englishman afterward, his whole-hearted loyalty to his race was firmly

established on the rock of pride. He believed that the Patriarchs had laid down the laws of government for all time, and he would twist the policy of England until it harmonized with the ideals of the Hebrew kings. His books, his speeches, his life were the acclamation of Jewish wisdom and grandeur. He pleaded the cause of his people with that secure valiance which comes from the conscience of a just cause. He went so far as to ask, with an air of triumph, "Who can deny that Jesus of Nazareth is the eternal glory of the Jewish race?" In truth, it was his favorite maxim that the complete Jew believes not only in Sinai but in Calvary. The only reviver of the dandy type in very recent times is Oscar Wilde, who clad himself in velvets, with knickerbockers and silk stockings, and a sunflower for a *boutonniere*, gaining notoriety as an æsthete and poseur. He was a degenerate, whom Du Maurier caricatured in *Punch*, and Gilbert satirized in *Patience*, and who perished of ante-mortem moral putrefaction. Not all his perfumes could conceal the stench of his personality. And so, to all appearances, the breed of professional dandies dies out. To this age their gorgeous, inglorious memory is a laughing stock. Our day resembles theirs no more than Theodore Roosevelt resembles Beau Brummell, or Rosa Bonheur Marie Bashkirtseff. The sturdy and stern impulse of Democracy, meeting the mincing dandy on the street, is to seize him with merciless muscular grip, break him in two in the middle, and toss the pieces into the gutter to be carried down the sewer. One lesson written large across the scroll of history is that any family or class which devotes itself to elegance and the pageantry of life dies out from imbecility and sterility. The strenuous age of democratic and Christian utilitarianism is here, peremptory in reducing things and persons to the level of their solid merit. Shams and shows are passing, and we believe the race of dandies is as extinct as the dodo is, and as earls, dukes, and monarchs will presently be. The success and stability of the American republic will mean ultimately nothing less than that. For it, success will mean supremacy. And as to its stability, we may say, as James Russell Lowell answered when the historian Guizot asked how long the republic of the United States may be expected to endure, "It will last so long as the ideas of its founders continue dominant."

Heart of Man. By GEORGE EDWARD WOODBERRY. 12mo, pp. 329. New York: The Macmillan Company. Price, cloth, $1.50.

We agree with another reviewer that a single volume of essays like this appears a more enduring contribution to literature than hosts of the popular novels which boast an enormous sale but sink quickly into assured oblivion, leaving that boast floating like a bubble over the spot where they sank out of sight. Only four essays, yet they run through far ranges of wisdom and beauty. Beginning with an exquisite description of Taormina, a poor little fishing village in Sicily, under Ætna's shadow—an essay rich with many charms—the book passes on through

wide variations of subject-matter and style, under the titles of "A New Defense of Poetry," "Democracy," and "The Ride," dealing with numerous great, immortal themes which fascinate and absorb the heart of man. In two of these essays the minister finds his own subjects approached from another side and viewed from a standpoint not his own, and from them a sedulous reader may appropriate, by mental suction, much choice and invigorating nutriment. Not often is beauty so saturated with wisdom, or wisdom so flushed with beauty. The last essay is a talk with a young comrade crossing a Western prairie over spiritual things as Christianity presents them, and shows how everlasting is their basis in the experiences of man's soul; and this is done not as the average preacher does it, but in a way from which, perchance, if he studiously tries, he may learn something. With what quotations to convey a sense of the quality of Professor Woodbury's book perplexes us not a little. "It is with truth as with beauty—familiarity should endear and make it more precious. What is common is in danger of neglect, yet from it often flashes that divine surprise which most enkindles the soul. How often, at the master stroke of life, has some text of Holy Scripture, which lay in the mind from childhood almost like the debris of memory, suddenly flashed out, illuminating the remorseful darkness of the mind, or interpreting the sweetness of God's sunshine in the happy heart!" "The moral order was known long before science came to any maturity. And if anyone wonders why ethics came before science, let him own at least that its priority shows that it is near and vital in life as science is not. We can do, it seems, without Kepler's laws, but not without the Decalogue. The race acquires first what is most needful for life; and man's heart, with its needs, was always with him, and his fate was ever near." "We are told in the Scriptures that though we be fallen men, yet may we lift our eyes to the Beauty of Holiness and be healed; for every ray of that loveliness penetrates to the heart of man, inciting us to seek virtue with true desire. In the personality of Christ, it is the sweet attractive grace and supernal beauty incarnated in the acts and words of this present life, the Divine Reality on earth, and not, as Plato saw it, in a world removed, that has drawn all eyes to the Judean hill. The years lived under the Syrian blue were a rending of the veil of Spiritual Beauty which has since shone in its purity on men's gaze. It is this loveliness which needs only to be seen that wins mankind. The emotions are enlisted; and however we may slight them in practice, the habit of emotion more than the habit of mind enters into and fixes inward character. More men are saved by the heart than by the head; more youths are drawn to excellence by noble feelings than are coldly reasoned into virtue on the ground of gain." Speaking of the Church the author says that, marvelous as its past has been in mental force, in moral ardor, and in spiritual insight, illustrious with triumphs over evil in man and in society, and shining always with a great light, yet that past was at every era an unperfect stage of human progress. In its his-

toric life, much has been sloughed off at every marked advance. And, even in the Church of to-day, it is needful to sift truth from falsehood, and dead from living truth. Yet there is reason enough why men should reverence the Church, listen to its voice, and yield it their submission and allegiance. "The Church is a mighty organizer of thought in its theology, of the forms of emotion in its ritual, and of practical action in its executive. Its doctrines, however conflicting in various divisions of the whole vast body, are the result of profound, conscientious, and long-continued thought among its successive synods and councils, which are the custodians of creeds as senates are of constitutions, and whose affirmations and interpretations have a like weight in their own sphere as these possess in the province of political thought age after age. Its counsels are ripe with a many-centuried knowledge of human nature. Its joys and consolations are the most precious inheritance of the heart of man. Its saints open our pathways and go before, led themselves by the Spirit. Its doors concentrate within their shelter the general faith and give it there a home. Its table is spread for all men. I do not speak of the Church Invisible, but mean all organizations which own Christ as their head. Temple, cathedral, and chapel have each their use to those who gather therein with Christian hearts; each is a living fountain to its own fold. The village spire, wherever it rises, bespeaks an association of families who find in the Church a spiritual companionship, and an outward manifestation thereof, sanctified by the use and reverence of many generations gone, and tender with the hope of generations to come; and this is of measureless good within such families for young and old alike. It bespeaks also an instrument of charity, unobtrusive, friendly, and searching, and growing constantly more unconfined. It bespeaks a rock of public morality deep-set in the foundations of the State. It is true that in uniting with the Church a man yields something of private right, and sacrifices in a greater or less degree his personality; but this is the common condition of all social cooperation in any union to a common end. The compromise, involved in any platform of principles, tolerates essential differences in important matters, but matters not important then in view of what is to be gained in the main. The advantages of an organized religious life are too plain to be ignored; it is reasonable to go to the very verge in order to get the benefits of them, both for a man's self and for his efficiency in society, just as it is to unite with a general party in the State and serve it in local primaries, for the ends of citizenship. Such means of help and opportunities of accomplishment are not to be lightly neglected. Happy is he who, christened at the font, naturally accepts the duties devolved upon him, and stands in his parents' place; and fortunate I count the youth who, without stress or trouble, undertakes in his turn his father's part." Of the ideal life, it is here written: "To bring down to earth the vision that floats in the soul's eyes, incorporating it in being and in deed, and to make it prevail so far as we have power in the world of our lives, is

the task set before us. To lead this life is to be one with man through love, one with the universe through knowledge, and one with God through the will; toward that life we strive, in the glory and the reward of it we do believe."

Catalogue of the Greek Manuscripts on Mount Athos. By SPIRIDON P. LAMBROS, Professor of History in the University of Athens. Vol. I, pp. viii, 438; vol. II, pp. vii, 597. Imperial 8vo, paper. Cambridge: University Press. New York: Macmillan Company, 1895 and 1900. Price, $6.50 net per volume.

The literary world has, it would seem, but just begun its real work. Creators there have been, or poets as we call them, and the primordial stuff of which letters are made; but the tools have hitherto been exceeding crude, and in many fields almost entirely wanting. Even in the realm of biblical literary criticism our own generation has been the first to be furnished with the most primary facilities for forming any accurate judgments, and the wisest among us are yet loath to call the vaunted findings of this latest age in any sense final. In human history, which is the enthusiasm of the hour, it can hardly be claimed that the foundations are as yet solidly laid; much less in any other history. But there is eager pursuing and honest inquiring, and the morrow will surely bring us the true light. Dr. Spiridon P. Lambros, the versatile professor of history in the University of Athens, whose "Notes from Athens" have been such a welcome and readable feature of the Athenæum, has spent his vacation days for several summers in cataloguing the contents of the libraries of Mount Athos. The two stout volumes, aggregating more than a thousand pages and describing more or less briefly between six and seven thousand manuscript codices, and printed altogether in the clear, chaste Greek type of the Cambridge people, is one of his contributions toward a knowledge of the sources of early Christian literature. To put $13 net into the mere catalogue of these musty mediæval volumes of itself creates a certain sort of respect for the volumes tabulated. But when one recalls what Athos has been ever since the days of John Chrysostom and Athanasius, and what even the present decayed state of its nine hundred and fifty-three churches and twenty great monasteries has to hand over to us, his reverence rises in true appreciation of the local tradition that here was none other than the Holy Mount of God. Ages before Macedonia sent her delegate to Troas for the help of Christian Paul she had thrown out into the Ægean Sea a triple peninsula like the first three fingers of a man's hand. The most eastern, since Xerxes' experiment at canal digging, almost an island, ends abruptly in a conical peak of some six thousand feet, commanding Asia Minor, Greece, Thessaly, and the Ægean Archipelago. From its summit Mount Ida on the east and Olympus on the west are distinctly visible, and it has stood through all the years like a fortified and civilizing Gibraltar between the mysticism of Asia and the mythology of Europe, preserving intact, amid all the wreck of Greek, Roman, Christian, Byzantine, Moslem, and modern times, the writings of the fathers for the instruction of the chil-

dren unto the end of the ages. Here are psalters, gospel lectionaries, and liturgies of the earliest postapostolic times. Lines of the saints and their prayer books, eulogies, memorials, feast books, fast books, and apocryphal writings. Here are parchment copies of a geography of Ptolemy of the tenth century, and another of Strabo almost as old, the Botany of Dioscorides, a medical treatise of Ætius, physician of Justinian, and all full of elaborately illuminated characters and wondrously executed miniatures. But among the literary discoveries of recent times and the peculiar triumph of the industry of Professor Lambros was the finding and collating of the Greek copy of the Shepherd of Hermas in the small and select library of the monastery of Gregory. This alone was well worth all the caretaking of the holy priests for nearly two milleniums of years and all the pains and toil of the rescuers of modern days, for here, together with the three leaves, stolen a few decades back by the unspeakable Simonides, was the priceless work of a Christian writer of the second century, almost wholly restored in its original form. And this is only one of seven thousand manuscripts, as already said, including almost endless contributions of Chrysostom and Athanasius, Basil and the Byzantine school, of saints in sackcloth and sinners in sheepskin, even unto our own times. This Catalogue is our first real concordance to the writings of the Fathers of Mount Athos—which is the Sinai of New Testament literature.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Life and Literature of the Ancient Hebrews. By LYMAN ABBOTT. Crown 8vo, pp. 408. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $2.

Everything that is written by the chief editor of *The Outlook* is stamped with the distinction of a most characteristic style and presented with a manner as attractive as it is unusual. In every respect this new book is worthy of its predecessors from the same fertile brain and skillful hand. The aim of the book is perhaps stated better in the following words from the preface than anywhere else in the volume: "What will the new criticism do with the Bible? is a fair question to ask, and the time has come to give it at least a partial answer. The believer in the new criticism replies that it has already brought back into the Bible some books which had almost dropped out of it, such as the Song of Songs, Ecclesiastes, and Job; that it has relieved from some ethical difficulties some other books, such as Joshua and Leviticus; that it has made credible as fiction some passages which had been incredible as history, such as the legend of the Fall and the satire of Jonah; that it has made practically applicable to our own time other portions of the Bible, such as the civil laws contained in Exodus and Deuteronomy; that it has given a new and deeper spiritual significance to still other portions, as to some of the Psalms and to the latter half of the Book of Isaiah. The end is not yet; but enough has been

accomplished to satisfy the believer in the new criticism that its effect will be to destroy that faith in the letter which killeth, and to promote that faith in the spirit which maketh alive; to lead the Christian to see in the Bible a means for the development of faith in the God of the Bible, not an object which faith may accept in lieu of God's living presence; to regard the Bible, not as a book of philosophy about religion, but as a book of religious experiences, the more inspiring to the religious life of man because frankly recognized as a book simply, naïvely, divinely human." The whole volume may be regarded as a commentary, explanatory and illustrative, of the thesis presented in these words. As an exposition of the method and the results of one form of higher criticism the book has distinct popular value. It does not conceal the fact that even the most moderate, the most conservative, of the higher critics advocates a view of the sacred Scriptures which differs materially from the view which our fathers held. It does not seek to blur or conceal the difficulties thus caused, but meets them openly and frankly. This is wise and it is well. If the Church is to be asked to accept a new view of its sacred books it ought to be told just what this new view involves. Dr. Abbott himself is a moderate exponent of the higher criticism, his tendency is usually toward the conservative and not toward the radical view. Witness this paragraph, for example: "The Egyptian monuments contain many pictorial representations which serve to illustrate the Old Testament account of the Exodus. They are not demonstrations of its accuracy, but they are at least indications that it is not inaccurate. It is not within the province of this article to attempt to reproduce in any detail the arguments from the monuments; it must suffice to say that I believe there never has been found in Egypt any figure, symbol, picture, or monument which tends to throw doubt upon the narrative in the Book of Exodus, or to indicate that the story, even in its minutest details, is inaccurate, while there are many indications of the accuracy of the incidental allusions to Egyptian sites or Egyptian customs which the narrative contains." This is conservative indeed when one thinks of Cheyne and Stade and Winckler, and even of Guthe. It is followed by a still more conservative statement concerning the bearing of geographical exploration upon the narrative of the Exodus—a remarkable paragraph which concludes thus, "Similar considerations to those which Professor Schliemann's explorations have furnished in support of a historical basis for the Iliad constitute a much stronger argument for the substantial historicity of the story of the Exodus and the encampment in the wilderness." That is an exceedingly conservative statement, and would satisfy perhaps the man in the street who had never heard of higher criticism at all. This same spirit is frequently manifested in the spirited defense even of the legal portions of the Old Testament, of which the following may serve to illustrate our point: "Mr. Robert Ingersoll has spoken of the cruel code of Moses, under which hundreds of crimes were punished with death. In point of fact,

only twelve crimes were punished with death under this code, whereas, as late as A. D. 1600, two hundred and sixty-three were punished with death in England." It would be easy to prove this conservative tendency from passages almost without number, but there is no need to labor the point. If, however, we look closely into the book we shall find that though so conservative in the main, its views concerning other questions of the higher criticism are much more advanced. It is indeed scarcely consistent all the way through, for the advanced view is accepted in one matter and rejected in another, though the arguments in favor of them are much the same in both instances. Dr. Abbott is not a specialist, in the technical sense, in the higher criticism of the Old Testament, and makes no pretense to that distinction. He has missed the message of higher criticism, as we believe, in some of the places in which he is so markedly conservative, and by reason of that very fact has made a more readable and useful book, paradoxical as the statement may seem. But, however inconsistent he may or may not be, in the handling of these questions of literature and history, he is, so far as we are able to judge, absolutely consistent in his view of, and application of, Evolution to the development of Israel's faith and practice. In this field he is a recognized master, and the book shows his easy control of theory and fact all the way through, as he expounds the development theory. Though not ready to accept his view of the development of Israel's religion, we are glad to have it thus stated in words so winning. Altogether it is a delightful book. We have read every word of it with admiration, even when dissent from its views completely possessed us, and we take leave of it, regretting that we have no space in which to quote some specimens of its characterizations of biblical passages, even of those with which we do not agree. Let us give only one, with the hint to the reader that there are scores of others equally as spirited and brilliant: "Did the Great Unknown, looking through the centuries, get a glimpse of Calvary, of the blood-stained face and the thorn-crowned brow, or did he only learn from the anguish of the past that all victory comes through battle and all salvation through suffering? Did he only see the great generic truth, which too many men have failed to see, even though it is focused and centralized in the Passion of Jesus the Christ? I do not know; only this I know: that nowhere, not even by Paul, is that truth more splendidly illustrated in literature than in this fifty-third chapter of Isaiah, and nowhere has it such divine illustration in history as in the suffering and death of Jesus of Nazareth." There is nothing better in the book than the passages relating to the prophets, on pages 339, 340, and especially pages 350 and 351.

Verbeck of Japan: A Citizen of No Country. A Life Story of Foundation Work Inaugurated by Guido Fridolin Verbeck. By William Elliot Griffis. New York, Chicago, Toronto: The Fleming H. Revell Company. 12mo, pp. 376. Price, $1.50.

The outline facts concerning this work are the following: 1. It is the biography of a Christian missionary who, in the year 1859, under the

auspices of the Board of Missions of the Reformed Church in America, went to Japan, lived and labored there for almost forty years, and there died and was buried. 2. The ground of the author's interest in this life record, and his special qualification to write it are made clear in the preface, in a succeeding chapter (chap. xi), and for that matter throughout the entire work. In the preface, he says: "I knew Verbeck, of Japan, during four years of intimacy in the Mikado's empire. Thrice visiting his birthplace, Zeist, in Holland, I learned many facts about his early life and his unconscious preparation for wonderful work in the far East. I have had access to the file of his letters from 1860 to 1898, written home to the secretaries of the Board of Missions of the Reformed Church in America, and to many of those sent to his own relatives, as well as to his own diaries, notebooks, and to other documents lent me by his daughter." 3. The book consists of seventeen chapters. The first chapter, entitled "A Glance in Perspective," serves the purpose of the last chapter in old-time biographies, being very largely a general statement of the conclusions reached by the author as the result of his study of Verbeck's character and service. The succeeding chapters trace simply, directly, reverently the steps of this good man from the beginning to the end when, "weary with the march of life," he entered into rest. Guido Fridolin Verbeck was born in Zeist, Holland, in the house called "The Koppel," on January 23, 1830. His parents being devout people, he was carefully and religiously trained. When the question of his life work came up it was decided that he should learn engineering, a new and increased demand for mechanical skill being indicated by the appearance of the railroad. To find larger opportunity in this his field, he came to America in his twenty-third year, settled first in Wisconsin, then briefly in Brooklyn, New York, and finally in Arkansas. In the last place he met with a severe illness, which became "a turning point in Guido Verbeck's career," for he promised God if restored to health to devote his life to missionary work. He was restored, and soon the opportunity came to fulfill his promise, sufficient time being given him previously to prepare himself at Auburn Thelogical Seminary, so that on May 7, 1859, he sailed from New York, landing at Nagasaki November 7. Primarily and chiefly as a teacher, but also as a preacher, and latterly as a statesman, lecturer, and translator of the Bible, Verbeck labored in Japan unceasingly (except for occasional visits to America and Europe, during and subsequent to 1873) until nearly the close of the nineties. The date of his death is March 10, 1898. A closer survey of this work shows that the peculiar interest and value which attach to Verbeck's life story are to be attributed to two facts: first, the mission field in which he was called to labor; second and especially, the truly extraordinary service which he rendered. As to the first, it is sufficient to say that nothing in the record of modern missions surpasses the story of the Japanese Renaissance and Christianization of the past half century. The very fact, therefore, that the review of Ver-

beck's life must in the nature of the case involve a review of this remarkable period of transformation will be seen at once to give importance to the book. But it is the part which Verbeck himself performed in bringing about this very transformation, it is the relation which he directly sustained to the religious, educational, and political development of Japan wherein the interest and value of his life story mainly lie. It is the fact that this sketch of his life helps "in solving the fascinating riddle of Japan's wonderful progress," the fact that Verbeck was "the greatest, under God, of the makers of the new Christian nation that is coming and even now is." The following are the steps taken in reaching the distinguished and unique position which he came to occupy. Because of his success as a teacher of the Bible in the case of two young men whom he met soon after reaching Japan, the governor of Nagasaki secured from the Shogun's government the right to establish a school there, with Verbeck as principal. To this school came among others the sons of court nobles from adjacent provinces and soon from all over the empire. The influence exerted and the skill exhibited here prepared the way for his call to Tokyo after the revolution of 1868 to establish the Imperial University, of which he became the head. Verbeck now found himself face to face with a triple task, for, in addition to that of the missionary and the educator, he was called upon to do the work of the statesman as well. He was frequently closeted with the highest officials of the newly-established empire, discussing questions of state, and once he received in audience even the emperor himself. In helping to establish Japan's relations to the other nations of the world on a sound basis of international law, to remove the ban from the Christian religion, and to lay the foundations of a great state, Verbeck rendered conspicuous and exceptional service. "As an appropriate conclusion to his long services to the government, the emperor of Japan bestowed upon him the decoration of the third class of the Order of the Rising Sun," and at his death his majesty also forwarded to his daughter 500 yen to defray the funeral expenses. "The city government of Tokyo sent (his) family a perpetual lease to the little plot in which he lies buried," and the grateful people for whom he lived and labored erected a monument to his memory. It scarcely need be said that Dr. Griffis, who is well known as a master in matters Japanese, and as a practical writer, has done his work in a manner worthy of his subject and of himself.

The Illustrated History of Methodism. By JAMES W. LEE, D.D., NAPHTALI LUCCOCK, D.D., and JAMES MAIN DIXON, M.A. Royal 8vo, pp. 759. St. Louis and New York: The Methodist Magazine Publishing Company. Price, cloth, $2.75.

"Popular" is the fittest word to characterize this history. It is written in a popular style; it is profusely, almost extravagantly, illustrated, containing over one thousand portraits of persons and views of places identified with the rise and development of Methodism; and it

obviously addresses and seeks to attract the people. It aims to give the story of Methodism a cosmopolitan outlook, explaining the forces which made John Wesley what he was, the conditions at work in eighteenth century Oxford, the part which the Moravians played in infusing pietism into English devotionalism, the need of a new organization to meet the wants of modern commercial England, the failure of the old parish methods to supply the great American field. It is not the history of any one branch of Methodism but of all: of Methodism in England, in the United States, and in Canada, all of which are fully and fairly and interestingly presented; of Methodism also in heathen lands and in all the ends of the earth. The Bible Christians, the Free Methodists, the Primitive Methodists, the Methodist New Connection, and the Protestant Methodists are not overlooked. The products of Methodism now found in other communions are also noticed. The book takes a wide sweep and impresses the reader with the vastness as well as the power of that mighty spiritual movement which began under the Wesleys and is still spreading holiness over the earth. That it should seem to all people of differing sections, affiliations, and points of view, to be absolutely impartial in its handling of critical periods of history, would be too much to expect; but in its spirit and aim we find nothing to criticize but everything to commend. That so large a volume, surveying so great a field, condensing from all written records of a body so wide-branched as Methodism, and including the environment and far-reaching effects thereof, should be without some mistakes as to persons, institutions, and events, is hardly to be looked for in a first edition. What slight errors there are will doubtless be rectified in the next edition, which, we judge, is likely to be called for by the demand. Readers will be surprised at the wealth of illustration, and young people especially will find delight in its pages; most, if not all, of them will learn more about the great fellowship to which they belong than they ever knew before. They will wonder at its heroic, fervent, and successful work, and rejoice that to them is given the wonderful privilege and duty of carrying that work forward with undiminished ardor and force into the new century. The history, with the accompanying portraits, beginning with the origin of Methodism, follows the progress of it down to the present day; in our own Methodist Episcopal Church, for instance, it extends to and includes the General Conference of 1900. A great portrait gallery, this big book is, showing the faces of the representative personnel of all the Methodisms, north, south, east, and west, in this and in other lands. And, considering its size and cost and the number of its pictures, it is sold at a surprisingly low price, bound in various styles. The more the history and spread of Methodism are studied the more marvelous and divine they appear. The members of the Epworth League, that splendid army which has just poured its chosen representatives together into the great International Convention at San Francisco, can find plenty of fuel to feed the fires of their enthusiasm in the glowing and

supernatural pages of Christian history which God has designated and commissioned the Methodist Church to write.

MISCELLANEOUS.

A History of the Textual Criticism of the New Testament. By PROFESSOR MARVIN R. VINCENT, D.D., of Union Theological Seminary. 8vo, pp. xii, 185. New York: The Macmillan Company. Price, cloth, 75 cents.

This book is the first which appeared in the series of New Testament handbooks under the editorship of Professor Shailer Matthews, of Chicago, and designed to present briefly and intelligibly the results of the scientific study of the New Testament. Dr. Vincent's work is distinctively a handbook, concise, scientific, dispassionate, and up to date. It is divided into two parts; the first upon the Nature and Sources of Textual Criticism being but introductory to the chief theme of the book which is the history of New Testament criticism. Under part two, a brief chapter suffices for the discussion of the textual criticism of the early Church, and the author soon arrives at the printed texts of the sixteenth century, when the real science first develops. Then follow the three periods under which he treats the subject. The first, from 1616 to 1770, revolves about the formation and influence of the Textus Receptus, though it culminates in a real critical spirit and a movement toward the so-called genealogical method, which has since become so dominant. The second period, extending from 1770 to 1830, is called the period of transition from the Textus Receptus to the Older Mu cial Text, and finds its chief exponent in Griesbach and his school, who formulated much of the real science of textual criticism. The last period, ending with the Revised English Version of 1881, has produced the great workers as well as the great works on which textual criticism rests to-day. Lachmann, Tischendorf, Tregelles, Scrivener, and Westcott, and Hort, together with the great texts associated with their respective names, are the acknowledged masters and masterpieces here passed in impartial review. The last chapter is devoted to the more recent dicussions relative to the text of Codex Bezae, and Weiss, Blass, and Salmon are heard in the matter. A brief bibliography and an index add greatly to the value of the work.

When the Worst Comes to the Worst. By W. ROBERTSON NICOLL, LL.D., author of *Literary Anecdotes of the Nineteenth Century*, etc. 16mo, pp. 64. New York: Dodd, Mead & Co. Price, cloth, 50 cents.

A well-written little volume intended to comfort and help those who are in despair because they feel that the worst has happened to them in the hurts and calamities of their lives. It aims to bring home the consolations of religion to the broken hearts of the sorely afflicted. To some of that forlorn and desolate company who think life not worth living these earnest and gentle pages may bring soothing and a gleam of hope.

METHODIST REVIEW.

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ART. I.—CREATION OR DEVELOPMENT.*

UNLESS we are mistaken in our interpretation of the signs of the times, the twentieth century, upon which we have just entered, is to witness a gigantic conflict of spirits. Faith and unbelief, says Goethe, is the deepest theme of the history of the world. This it has been in the centuries that lie behind us. This it was in that one which we have just closed and abandoned to the past. And this it will be above all things else and in an entirely special sense in the twentieth century, which has just disclosed itself to us. For the conflict of convictions and intentions has spread itself across an ever-widening domain, and has assumed an even more radical character. It is well known that at present this conflict is no longer confined to one or another article of our Christian confession, to the authority of Scripture or tradition, to justification or election; and not even any longer to the Deity of Christ or the personality of the Holy Spirit. But in the spiritual conflict which is now waging in every part of the civilized world, the points at issue more and more are the principles of Christianity itself, and the very fundamentals of all religion and of all morality. This conflict extends the whole length of the line. More serious and fiercer than ever before the conflict is between the old and the new world-view. For man has undertaken the gigantic effort of interpreting the whole world, and all things that are therein, in their origin, essence, and end, what is called purely and strictly scientifically, that is, without God, without any invisible, supernatural, spiritual element, and simply and alone from the pure data of matter and force.

* Translated from the Dutch by the Rev. J. Hendrik de Vries, M.A., Pastor of the Second Presbyterian Church, Princeton, N. J., and translator of Dr. Kuyper's *Encyclopedia of Sacred Theology*, and several other writings.

Such effort, indeed, has been tried before. But then the men who undertook to do it stood isolated, and wielded only a limited influence in their own circles. Ordinarily also they succeeded no further than a few crude outlines of world-interpretation, but failed of furnishing the data from which to work them out and to apply them to the divisions and subdivisions of what exists. The systems which they offered did not agree; lame parts were soon discovered in them; they allowed too much room for accident. Even such a thinker as Spinoza was not able to establish other than a mathematical relation between the substance and its attributes and modes, and left the origin of the world altogether unexplained. But, it is said, all this is now entirely changed. Hegel's pantheism has furnished the idea of the absolute, eternal process of becoming. The materialism of Feuerbach has applied this idea to the world of matter and force as the only existing one. And in the struggle for existence, in the natural and sexual choice of propagation, in the inheritance of the acquired properties, and in the accommodation to surroundings, Darwin's theory of development has provided the necessary means to make this process of the eternal becoming intelligible in the material world. Thus with the change of the century there has gradually a new world-view arisen which undertakes to interpret not merely the inanimate but also the animate creations, not merely the unconscious but also the conscious, and all this without exception independently of God, and only and alone from an immanent self-development.

As a matter of course the followers of this doctrine of development do not all go equally far in the application. There are many who shrink from the inferences, who halt at a given point, and who in imitation of Kant abandon a lesser or greater domain to mystery. These are the agnostics, the dualists, who say, "We do not know," and also "We shall never know," and who take it for granted that the realm which is accessible to science is surrounded by an unknown land of the impenetrable mystery of the unknowable. While they limit the real, the strictly scientific knowing to the world of the sensually observable, and of the measurable and ponderable things, they seek to maintain round about this world an

inaccessible domain which can be peopled by each individual with the representations of his faith or the creations of his imagination. Despairing of an all-embracing and all-inclusive world-view they leave faith and knowledge divided and irreconciled, and they keep two sets of books of truths.

But it is readily perceived that this standpoint is untenable. All conservatism stands weak over against radicalism, with which it agrees in principle. He who fully accepts the theory of development in the sensual, observable world cannot dismiss it at once and without explanation when spiritual phenomena appear. Even though provisionally a small domain is then set aside for faith, this domain is bound to become ever smaller; even as it was with the domain of the redskins in America, as they were forced to recede from before the invading whites. One fortification after another must then be sacrificed, one line of defense after another be abandoned, and one concession after another be granted. There is no immovable conviction in these conservative dualists, no strength of faith, no enthusiastic courage. And hence they are ever bound to lower the flag before the radicals, who have the courage of their convictions, who shrink from no inferences, and who, beginning and continuing without God, are determined also to end without God. Hence these are the men of the future. Conservatives and liberals die out, but the radicals and socialists are to be the leaders in the twentieth century. They have agreed to hold a total and final clearing out of whatever of the old Christian world-view consciously or unconsciously still remains in our laws and morals, in our education and civilization. For they realize that in the long run man, who thirsts after unity, cannot live by the duality and amphibiousness of believing and knowing. They feel the urgency of the need of harmony between all our convictions, tendencies, and deeds. And therefore they exert themselves all the more strenuously by philosophic thought to erect upon the foundation of the materialistic natural science a well-finished and harmonious world-view which will put an end to the imperfect knowledge as well as to the foolish faith of former days and cause all things to appear before the soul's eye in the magical light of a world-embracing system.

Thus presently over against the old world-view there will be placed the new world-view thought out to its latest instance and consequently applied to every department of life, namely, the irreligious over against the Christian, the atheistic over against the theistic, the mechanical over against the organic, or as it has been named, the world-view of development over against that of creation. It is our purpose to compare these two world-views at three points, as the questions are put after the *origin*, *essence*, and *end* of all things, in order that the comparison may establish us the more firmly in the Christian faith and may gird us with strength for the conflict which, in lesser or greater measures of fierceness, awaits us all.

I.

There are many, many things whose knowledge is of little consequence to man. No slightest value attaches to the knowledge of how many drops of water there are in the ocean, how many grains of sand lie on the shore of the sea, how many leaves there are on every tree, or how many hairs there are on our heads. There are those who busy themselves with these things and seek pleasure in curiosities. Even science is sometimes in danger in our times of losing itself in all sorts of detail-investigation, and by reason of the numerous trees to lose sight of the forest. Literature, for instance, is often bent upon tracing out the smallest particulars from the lives of the poets and especially to exhibit their *chronique scandaleuse* in broadest folds, without adding thereby the least help to a better knowledge and a broader appreciation of their art products. But science is not aided by all this. For science is no knowledge of all sorts of insignificant minutiæ, but an insight into the essence of things, and an understanding of the idea, the logic, and the universal which is to be observed in things.

But even then, on scientific ground there is a great difference in the value of knowledge. There is knowledge which is of highest importance to the school which tends to the development of the head, but which is altogether apart from the interests of the heart, and has therefore no significance for life. The saying of Schopenhauer contains a

great truth; namely, You do not cease from praising the reliability and accuracy of mathematics; but what does it avail me to know with utmost certainty the thing which does not concern me? Thomas Aquino has truly said that the least that can be known of highest interests is more desirable and of greater value than the completest and most accurate knowledge of futile and indifferent things.

There is a knowledge which is of highest interest and urgent necessity to every man, without distinction. These are questions of life, whose answer each man requires because it stands in closest connection with the temporal and eternal well-being. Whatever is said, all people are conscious of it in turn that the life of a man is no play, but an awful reality, whose seriousness creates concern, since nothing less than an eternity hangs on it. Each man is convinced of this in the deepest parts of his soul, and shows it by seeking, even though in wrong ways, after a highest, enduring, and eternal good. Our heart is created for God, and it does not rest until it finds this at his Father heart. Hence we should know whence we come, what the source and origin of all things is, whether the last ground of all existing things is matter or spirit, force or person, unconscious impulse, or the almighty will of God, the Creator of heaven and earth.

The development theory of our times meets this question with the answer that in reality there is no origin and no beginning of things. All what is always was, though it be in other forms, and always shall be. The law of substance, that is, the theory the ever equal quantity, of the indestructibility of matter and force, especially since the famous treatise by Helmholtz on *Die Erhaltung der Kraft*, published in 1847, is according to naturalists irrefutably demonstrated and established beyond all doubt. This is the great discovery of the nineteenth century. Said Professor Haga at Groningen last year, in his rectoral oration on the development of natural science, "A particle of water can be traced from the moment it falls on the tops of the mountains as a snowflake, and as glacier-ice requires years to be pushed ahead, until it melts and in the brook is carried along to river and sea, where once more it evaporates and becomes fluid in the atmosphere as part of a cloud."

This is taught of matter. But this same law is valid with reference to the power which can be moved and changed but never reduced or increased in quantity. The railway train, said the same professor, which has suddenly the brakes put on loses its capacity of motion, but the heat developed in the skid, wheels, and rails represents an equally great quantity of capacity of work.

From this important law many present-day naturalists infer that substance is eternal. There is no origination and no passing away in any actual sense, no being born and no dying. What is was from all eternity and shall be to all eternity. There is change of form, of appearance, and endless transformation; there is an eternal process, an unbegun and a never-ending circular movement of matter and of force. But the substance is indestructible; it is the only, absolute, eternal being, which penetrates and fills eternal time and infinite space. It is, if you please, the Deity of the newer world-view. There is no other god. It has no other properties, no higher virtues and perfections, no more exalted names than matter and force. And it is no blessed, glorious, and all-sufficient *being*, but a restless *becoming*, an eternal urgency subject to an ever-continuing process of motion.

From this motion, which is taken as eternally belonging to matter and force, the origin of all things is to be interpreted. Development, evolution is the eternal law, which governs and directs everything that exists; with its blind fate and incalculable accident it displaces Divine Providence. The origin of our planetary system is explained according to this law. Our world in its present form was preceded by thousand others, which in turn came into being after this same law and have passed away. When the last preceding one had dissolved itself into a gaseous mass of mists, from which, according to a probable esteemed hypothesis of Kant and Laplace, the present world has appeared with its sun, moon, and stars, and also our earth, gradually by consolidation, rotation, and forming of the globe. But as everywhere else, upon this earth also development continues itself by the ceaseless motion of matter and force. Along long, immeasurably long lines of regularity the higher develops itself from the lower. By all

sorts of evolutions the earth forms itself into a fit dwelling place for living beings. First there is the inanimate, the formation of seas and lands, of mountains and streams, of minerals and layers of earth. Then matter organizes itself ever along finer lines and the operations of force become ever more intricate, until at length under favorable circumstances from inorganic matter the cell originates, which is the bearer of life. And when it is once come, then in the course of centuries there develop themselves the kingdoms of plants and animals, in ever higher formation, richer variety, and greater numbers. There is no deep, broad chasm between the animate and the inanimate, but a gradual transition. There is only a more intricate construction, finer organization, a higher development. Along the same way at length man arrives upon the scene. He also is not brought forth by the hand of the Creator, bearing his image; but he is the higher development of that species of animals, whose next of kin still continue to live on in the orang-outang, gorilla, and chimpanzee. In the fierce struggle for existence some animals, by acquiring and inheriting ever more excellent properties, have gradually developed themselves in one or other part of the earth into men. There has not been a first man. No one is able to indicate where the animal ceases and man begins. There is a slow, gradual development spreading itself across many centuries; by the smallest possible changes in the largest possible spaces of time from the lower all the higher has come forth; and man himself is the result of a process covering many millions of years.

This is the new and newest interpretation of the origin of things. There is something imposing, something which takes hold of one mightily in this view. There is contained in it unity of thought, boldness of conception, and sequence of principle. It is readily understood that it charms many. Yes, when one does not believe in revelation which furnishes another interpretation of all creatures, one is bound in a similar way to render the origin of things in some measure intelligible to himself. They must have come from somewhere and have originated in some way. The theory may still be incomplete and leave many phenomena in the physical and psychical world

unexplained, nevertheless, according to Straus, Darwin is hailed as the greatest benefactor of the human race, because he has opened the door through which a more fortunate posterity will be able to cast out the miracle for good. An age which denies the supernatural and even shakes off all religion, cannot do other, all opposition notwithstanding, than expect all salvation from the reason, its own thinking, and to see the solution of all the riddles of the world in development.

But however much this system may seem to be inwardly united and however readily we may account for its influence and popularity, it is not a product of science, but of the imagination; it is a play of conceptions on the part of the understanding which thirsts after unity. It is said to be built upon the foundation of empirical physics, aided by logical thinking; but it is a castle in the air, without any solid foundation, and without any severity of style, an air castle in the true sense of the word. With the laying of the very first stone it abandons empirics, the reliable results of physics. It is no science in any serious sense, no *science exacte*, as it is claimed to be, but a world-view with which the subject plays his parts, a philosophy as uncertain as any system of the philosophers, an individual opinion of as much significance as that of every other man.

That this assertion is correct is shown by the fact that though this system has been more broadly worked out in this century just closed and furnished with data from physics, in principle it has been thought out and recommended by philosophers long ago. Neither in former centuries nor in this has materialism been the result of severe scientific investigation, but the fruit of philosophic thought. Indeed, from the nature of the case physics can never go back of nature. It stands on the ground of nature, assumes its existence, and hence cannot answer the question after its origin. As soon as it undertakes to do this it leaves its lines, ceases to be physics and becomes philosophy, on an equal standing with the other philosophical systems which as grass and the flower of the field may bloom to-day but wither to-morrow. Physics may have discovered in this century the law of the conservation of work-capacity, but with no logical possibility can the inference be drawn from this that matter and force are eternal. What exists now has for this

reason not existed always. And what human power is not able to destroy is therefore not indestructible. The word "eternal" has no place in the vocabulary of physics, for it has only to do with the finite and the seen things and is limited to the relative. It steps across its own boundaries when it speaks of eternal matter, eternal force, infinite space, and time without end. Whenever it does this it plays with words whose meaning it does not understand and whose copulation is as contradictory as that of a wooden iron and a square circle.

It is more foolish still when it speaks of eternal motion. An eternal motion would also have been run down eternally and this be a standstill. For what falls in time is transitory, and what is eternal does not fall in time. Motion assumes a moving force, which gives the impetus, which produces and maintains it. Greek philosophers were so convinced of this, that from the motion of the world they concluded to a first mover. It may, indeed, be said that the universe moves itself, that it is a *perpetuum mobile;* but aside from this being a miracle equally great as the creation, it is as little possible to think this of the world as a whole as of one of its parts. For it is always the same substance, the same matter and force which dwells in the whole universe and in each of its parts. And motion is not everything. There is no motion without direction. What is the force, which not only moves but also leads the motion in a given direction? What is it owing to that motion takes such a direction, that it results in the formation of sun and planets, of heaven and earth, of minerals and plants, of animals and man in an ascending series? An appeal to the blind force of substance by way of explanation is equally absurd, as when, after the example of Cicero, one accounts for a book such as the Iliad from an accidental cast of thousands of letters.

But, apart from all this, what does physics know of the substance of things? Because it moves continually in the world of things that are seen it asserts that there is nothing else than matter and force contained therein. Always dealing with matter it disregards and denies spirit. Theology is accused, and justly so, of having usurped, in early times, all the

sciences. But no science has ever done this more entirely than physical science of the present day. It claims to be the only science and even outstrips English and Russian imperialism in its ambition for annexation. It declares consecutively biology and psychology, theology and philosophy as incorporated with itself, it forces its method upon all the sciences, and considers the mechanical interpretation the only one that is warranted to the claim of being scientific.

And, after all, it does not know what to do with all the phenomena which constitute the object of these several sciences. She does not know what substance is, and when she claims that it is nothing but matter and force, she cannot tell what each of these is, nor how they are related. Such a man as Haeckel, who shrinks from no riddle, was bound to confess that the inner essence of things is unknown. And little as she is able to penetrate the essence of matter and force, she is still less able to analyze the innermost being of life. Life, all life, is a secret which is to be reverenced but not explained. He who analyzes it kills it. All tracings and investigations have not lifted a corner of the veil which hangs across this mystery of creation. By the studies, especially by those of Pasteur at Paris, it has been shown that even with the lowest organic beings, namely, the *infusorien*, life does not originate of itself by mechanical changes of matter; there is no *generatio æquivoca*. Despairing of a mechanical interpretation, others, such as the English naturalist Thomson (Lord Kelvin), sought refuge in the supposition that life-germs had fallen in meteor stones from other planets upon this earth and thus had imparted existence to organic creatures; and this, as is seen at once, merely puts the problem off, while, moreover, it ascribes the origin of living creatures in the earth to a pure accident. With Haeckel it was held that life needs no interpretation, since it is equally eternal as matter and force and motion—which is no better than a mere play of words and is equivalent to a confession of weakness. With younger investigators, such as Bunge, Rindfleisch, Driesch, Ostwald, Reinke, Pictet, etc., returns were made to the at first disdainfully rejected life-power and alongside of a mechanical, an organic, energetical principle was also adopted in the world-view. *Omne vivum ex vivo*, all

the living comes forth from the living, is still the latest word of science.

This new world-view involves itself still more in a net of contradictions when it handles the question of the origin of man. It is indeed stated, as the consistency of the starting point claims, that man descended from the animal. But it has not been demonstrated by a single phenomena. It was known in earlier times that all sorts of relationships exist between animal and man, it is taught in the Scriptures, and at most has been indicated in our age in several particulars. With the animals man was created on the sixth day. His body also was formed from the dust; of the earth he is earthy. But all the features of relationship give no right to the conclusion that man and animal belong to one family and that they are blood relations. For greater far than the undeniable points of similarity is the far-reaching difference between man and animal indicated by the vertical position, formation of hand, skull, and brains, and still more by the reason and self-consciousness, by thought and language, by religion and morality, by science and art. Moreover, no single sample has been produced of the transition forms which with a common descent must have existed in great numbers. Some finds of human bones and skulls have been hailed enthusiastically as remnants of the so ardently longed-for transition forms. But a more accurate investigation brought ever again the fact to light that all these remnants were original with common people, men of like movements with ourselves. In spite of all diligent and zealous investigations there is nothing in advance this day of the word of Rudolf Virchow, that every fossial type of a lower human development is wanting. No one has thus far demonstrated where and when and how the animals have developed themselves into men. As far as we can go back into the past, animals have been animals and men men. The descendance theory of Darwin may be an indispensable link in the doctrine of development; it finds no support in facts. Man always has and still does form a distinct species in the world of creatures.

For this reason there is still room in science for the wondrously beautiful narrative which the opening chapters of the

Bible contain concerning the origin of things. We, too, acknowledge a unity which holds and binds together all created things. But we do not take this unity to lie in a cold, dead substance, but in the living God, the Almighty, Creator of heaven and earth. It lies in his consciousness, in his will, in his counsel. In the beginning it was not chaotic matter, the unconscious force, the impulse devoid of reason, but the conscious, spoken and at the same time speaking Word, which called all things into being. The creatures do not owe their origin to an emanation from, or to an evolution of the Absolute, that is, God. For both are contradictory to the conception of the Absolute, which is in itself unchangeable, eternal, and perfect being, and admits of no emanation or development. Creation alone, which harmonizes with the being of God as well as with that of the creatures, interprets the origin of things. And thus the Scripture states it. In an ascending series, covering a period of six days, by the word of his power the Almighty brings all things to appear from the unseen world of thought. He spake, and it was done; he commanded, and it stood fast. He calleth those things which be not as though they were. Heaven and earth, firmament and clouds, mountains and streams, sun, moon, and stars, grass and herbs, creeping and fourfooted animals. He forms them all by the breath of his Spirit from the chaos of being. And he crowns his work with the creation of man after his image and likeness. Hence everything is of divine descent, allied to the Son, animated by the breath of the Spirit; everything is resting upon thought and will, upon understanding and counsel; and therefore everything mutually allied is one world, one cosmos, which receives its crown and glory, its lord and master, in Man of God's own family.

What an insight into the origin of things! What an exalted simplicity! Here is poetry and truth and religion all in one. This is both natural science and philosophy. Experience and thought, head and heart are here reconciled. Here is a view of the world which satisfies both consciousness and conscience and responds to all the aspirations of man. From the other side, it may be said, better be an ennobled ape than a degenerate Adam, or, better be the highest of animals than the

lowest of gods; but these very sayings betray the pride of man, who will be his own creator and in science also fails in the temptation of equality with God. They not only reject the Word of God, and are therefore devoid of wisdom, but they also extinguish the light of reason, saying in their heart, "There is no God," and are darkened in their understanding and vain in the thoughts of their heart.

II.

Equally important as the first inquiry into the origin is the second, which investigates the essence of things. What is the world? What is humanity and the individual? What am I? An answer to these questions is also indispensable to the unity of our thought and the peace of our heart.

The newer world-view is at once ready with its answer. It asserts, of course, that in reality all creatures are one and the same. There is nothing but matter and force, which constitute the substance of all things and only changes in endless series of forms. There is no God, there are no spirits, there is no heaven, there is no world of invisible things, no kingdom of eternal goods, no moral world-order. Nothing exists save this visible world of measurable and ponderable things, which is moved by purely mechanical and chemical forces. In a word, the world is a machine, and, as a clock, runs down. It is distinguished, however, from a machine made by man, in that the latter has been put together by a reasonable will and is still governed by it. But the world—wonderful saying—is a machine which has construed itself, which continuously holds itself in motion, and which, completely blind, without reason and purpose, eternally runs on and never down. Hence the world is no living, animated organic unity, but an eternal existence of one and the same sort, a circular motion devoid of purpose, an endless, useless round upon round, monotonous and wearisome as the wave-beat of the ocean and the flying wheels of a factory.

The organism, the living being, and man also have their place in this mechanism. For there are no creatures who differ from each other in being; there are no species which, though allied, are separated from each other in

origin. All living beings are automatons, machines, even as inorganic creatures, only more finely construed and more artistically constructed. Man also forms no exception. He has neither a soul nor liberty, neither responsibility, independence, nor personality. In fact, he does not live, he is being lived. There are phenomena peculiar to him which we call psychical. But this gives us no warrant to conclude that these are altogether his own. For practical reasons they are only provisionally distinguished from physical, sensually observable phenomena. For in kind and nature they are really the same. They are but the finest products of the richest developed change of matter.

Simply because man is more finely construed than animals, and again because his highest and noblest construction is the brain, he produces finer and nobler products than other creatures. Hence all the psychical phenomena which we find with man find their preparation and analogy with plants and animals. Understanding, reason, consciousness, will, feeling, passions, tendencies, all occur in an undeveloped form with the lower organisms. The difference is in degree, not in kind. With man all these phenomena are produced in the same mechanical, chemical way. What a man thinks and wills and does, he must think, will, and do. Even as bile separates itself from the liver, so thought separates itself from the brain. The better, the finer, the greater the brain, the better, the deeper, the richer the thought. *Ohne Phosphor kein Gedanke* (without phosphorus no thought). In a word, as a man eats, so is he.

This same interpretation is applied to all spiritual and moral goods which are common to man. Language, religion, morality, art, science, law, history, etc., at its latest instance, is all product of change of matter, results of circumstances. If animals, says Darwin, were educated as men, they too would be men. Fate or accident alone, whichever you please to call it, has determined it otherwise. First living as beasts, climbing the branches of trees, in communion with women, without any sense of right or law, of good and evil, compelled by circumstances, in the manner of bees and ants and beetles, they have gradually formed colonies. And

in those colonies, alongside and over against the animal and selfish inclinations which are originally common to man social instincts have slowly developed, which weighed up against the others, and held them in balance, and caused men to live not exclusively for themselves but to some extent for others. Protected and encouraged by society these social instincts have gradually fostered the sense of right and wrong, of good and evil, of true and false, and quickened the need of arts and sciences. Hence there is no moral world-order, no objective right, no unchangeable law of morals, no absolute distinction of good and bad. It is all the product of circumstances. Under other relations the moral law would be entirely different, good would be evil, right wrong, and truth falsehood. Even religion has no objective value. It is born from the conflict of the feeling of self and the feeling of need. Dependent upon and oftentimes helpless over against nature, and bound to maintain himself in a physical or ethical sense, man reaches out after invisible powers which he takes to exist analogous to his own spiritual life, first in and afterward above nature, and by sacrifice and prayer he tries to engage their help in the conflict. But there is no religion in the sense of a service of God, for there is no God. At most, religion has a subjective value. Man alone is the standard of things.

Such is the thought of the newer world-view concerning the essence of material and spiritual phenomena. One might almost ask, How is it possible? And in any case, How can faith in such a view be claimed in the name of science? For it is at once clear that from this view-point there is no difference of good and evil, of right and wrong, of truth and falsehood. Everything is good and beautiful and true in its time and place, according to the individual faith and choice. And yet the adherents of the newer world-view claim to have the truth—the pure, full truth, which chases away the mists, expels error, and opens the state of happiness. They think they have a world without riddle, without mystery, and with unknown boldness they force it upon others. Skeptical according to their principle, they are on the one side hardened dogmatists in practice, and oftentimes worse fanatics than the

adherents of a religious belief. While they do not acknowledge objective truth, they are more certain of the truth of their own teaching than many an orthodox believer. By which single fact they pay homage to the validity and the value of the old world-view at a radical and decisive point. Sin is always doomed in spite of itself to pay homage to virtue, and falsehood in whatever garment it hides itself is compelled to confess respect for the truth which it antagonizes. When in the name of science, that is, in the name of truth, the defenders of the new world-view demand faith in their system, they cannot do otherwise than acknowledge the objective, of human opinion, independent difference of truth and falsehood, and thus also of good and bad, of right and wrong, of the beautiful and the unsightly.

Yea, more, when with the warmth of conviction, with eloquence of speech, and force of argument they seek to make their truth the common good of humanity and thereby contribute to the state of future happiness, which is the realm of the true, good, and beautiful, the "trinity of monism," they mean a world of unseen goods which far excels the world of visible things and rules and dominates it. By their trying to break the compulsion of nature by their serious thinking and strong will they show that they themselves are citizens of a higher, reasonable, and moral world which is exalted far above the mechanical order of nature and differs from it in essence. They themselves do not rest content with the physical necessity, but they honor the independence and the liberty of human personality. They furnish the strongest proof that they are no machines, no animals, but men—men of God's own generation, created after his image.

Indeed, this image never allows itself to be entirely wiped out. It operates also in the most deeply sunken and most widely errant man. It bears an indelible character, and asserts itself even in the unrest and in the accusation of the conscience. Man can adhere to falsehood, but he never does it and never can do it save as he holds it to be truth, and thereby pays homage to the truth. He can be the servant of sin, but he never is nor ever can be, except as he reckons evil to be good and so pays his respect to the good. He can kneel down

to an idol, but he never does it and he never can do it except as he thinks that in the idol he sees the only true and living God and confesses awe and fear of the Eternal Being. God leaves himself without witness to no man. In each man's consciousness and conscience, reason and heart there reveals itself a kingdom of eternal and unseen goods, which steps not out of the way of any doubt and shrinks from no bold denial. The materialist may gaze himself blind upon the material world; spiritual, ideal goods are also goods, though they cannot be weighed or measured, or converted into bank notes. Sin, guilt, remorse, repentance, grace, love, comfort, forgiveness, etc., are also phenomena which must be interpreted, as well as the world of ponderable material and mechanical force.

The interpretation which the newer world-view offers of these spiritual and moral phenomena is really not worthy of the name. Confess, can it be called an interpretation when personality is robbed of its liberty; when the objective existence of true and false, of good and evil, of right and wrong is denied; when religion and morality is dissolved in a fancy? We do not dispute the warrant of tracing out as far and deep as possible the unmistakable connection and mutual relation of the spiritual and material phenomena. But as little as he who anatomically and physiologically investigates the brains, interprets the *thought*, or he who anatomically or physiologically investigates the heart, interprets *love*, just so little has he discovered the secret of religion and morality, of art and science, who exposes to the light their connection with the social conditions of any given period of time. Whoever thinks this mocks, indeed, at the needs of the human heart. They do as the unmerciful friends in Jesus's parable: when we ask them for bread they give us a stone; when we ask them for fish they give us a scorpion, as a proof that the mercies of the wicked are still cruel, and he who will feed on this bread of science will, according to Isaiah (xxix, 8), be as a hungry man who dreameth, and, behold, he eateth; but when he awaketh his soul is empty; or as when a thirsty man dreams that he drinks, but when he awakes, behold, he is faint, and his soul hath appetite.

The development theory, therefore, is unable to interpret

the richness and variety of creation. Indeed, the word development is not in place at the view-point of the mechanical world-interpretation. Evolutionists have unlawfully appropriated it and use it as a device to hide their poverty, and as a flag which does not cover their cargo. But development does not stand over against creation, but is only possible upon its foundation and belongs to its confession. Development produces nothing of itself, it is not the mother of being or of life; it is only a form of motion, which can only reveal what lies hidden inwardly in the germ. But the so-called development theory has no knowledge of germs; it knows nothing of disposition or capacity, of fitness and susceptibility. In its system there is no room for anything save atoms and complexes of atoms, which are altogether passive in themselves and are collocated only and alone in a mechanical or chemical manner by circumstances from without. This makes no mention of development in its real sense. No one thinks of development with reference to a machine whose parts are prepared in a factory piece by piece and afterward put together. Development is given an opportunity only when by almighty creation existence is given to beings who by way of organic growth must become what in germ and principle they already are. He who speaks of development refers to thought, plan, law, end; he who names development names God, who laid the "cidos" in the "hyle," the completed organism in the germ, the future in the present, and who in the creation had an eye to all times and opportunities. So little does development stand over against creation that there is scarcely any choice left between creation with the richest development on one side and mechanical combination by the accident of a host of similar atoms on the other. Development stands between origin and end; under God's providence it leads from the first to the last and unfolds all the riches of being and of life to which in creation God gave existence.

When, therefore, in distinction from materialistic one-sidedness we embrace not merely a few but all phenomena in our world-view, how greatly does our outlook upon the universe change and enlarge itself. For then the world is no

monotonous monism, no mechanical process, no irrational machine, but an organic, living whole. It contains not only matter and force, but also spirit and consciousness, reason and will. No merely mechanical and chemical, but also spiritual and moral powers operate therein, and not only are there dominant in it laws for material nature, but also laws for plants and animals, for angels and men, for social and political life, for religion and morality, for science and art, and for all the realms of the true and good and beautiful. The world is a unity, but that unity reveals itself in the richest and most beautiful variety. From the beginning heaven and earth have been distinguished from each other; sun, moon, and stars were given a task of their own; plant and animal and man have each their proper nature. Everything is created by God with a nature of its own and exists and lives after its own law. And although the creatures are thus distinguished, they are not separated from each other. Together they form one whole, one organism, one art product, of which God himself is the artist and the master builder. In him, in his counsel, in his will all created things find their origin and maintain their existence. Everything comes forth from him and in him everything is and moves and has being. He is no *Deus ex machina*, no help in extreme need, whom man invokes as a last resort to assist in his conflict with the mighty forces of nature. But he is the source of all being, the origin of all life and light, and the overflowing fountain of all good, who exhibits his virtues in the world and fills it with his glories.

Again, the newer world-view has no need of God; still less is its need of Christ. It has no knowledge either of sin or of guilt. It needs no Saviour and saves itself. It makes mention of a development and of a civilization which leaves the heart unchanged and at most puts a check for a time upon the "wild animal" in man. But it knows nothing of a regeneration and renewal by the Holy Ghost, or of a faith that justifies the ungodly and that overcomes the world. It is the world-view of the heathen who, knowing God, does not glorify him as God, and gives thanks that the truth of God changes into falsehood, and honors and serves the creature above the Cre-

ator, to whom be glory forever and ever. It disdains the salvation from above and undertakes from the depths to lift up self on high; it will have nothing to do with the incarnation, the becoming of man on the part of God, but replaces it by the reaching forth unto deity on the part of man.

But behold, amid this world of sin and sorrow, of riddles and mysteries, there stands before us on the heights of Golgotha, the cross of Christ. And at that cross God and the world, angels and men, peoples and nations, yea, all creatures take each other by the hand and exchange the token of reconciliation and of peace. In the cross all the riddles of being and of life solve themselves in principle. For thereby has God reconciled himself to the world, and triumphed gloriously over all principalities and powers. All things are of God, they are and remain in God and by God, and from their scattering they shall once return unto God. Is not this world-view more real, more beautiful and richer than that which views the whole universe as an accidental play of lifeless atoms?

III.

The third question about the end and aim of things is no less important than the other two. What is the end of the world? What is the issue of the world's history? Whither am I going?

At this point the insufficiency and unsatisfactory character of the theory of development is especially evident. In a word, it knows nothing of an end; it has no mention of a plan and of any destiny of things; there is no room in its system for any history of the world and of man. It is true that oftentimes life appears more potent than doctrine and practice frequently gains the day over theory. In the writings of evolutionists we meet repeatedly with the mention of a purpose. Haeckel, for instance, declares that "the construction of ear, eye, and hand answers the purpose so wonderfully as to induce us to accept the errant hypothesis of a "creation after a preconceived plan." But the mention of a purpose occurs in these instances either unconsciously or without ground. The system of the development theory offers no room for a plan or a purpose. Nothing is dominant, then, save

the compulsion of fate or the capriciousness of accident. Everything is as it is, without reason and without purpose. The theory of evolution furnishes no answer whatever to the inquiry to what purpose everything serves. On this question it remains silent.

There is no purpose which the individual man serves. He exists, but why and to what end cannot be told. He is, remains here for a time, and departs. Then it is done, *la farce est jouée*, death is the end of a pitiful life. Since there is neither soul nor spirit, immortality is folly and faith in it nothing but egoism, the grave, or better yet, the cremation oven, is man's latest dwelling place.

There is no purpose for humanity. History is no theater of liberty, but is dominated just like the physical world, and with equal necessity, by mechanical forces and laws. The study of history which reckons with the will, with individuals and persons, and deems the course of history dependent upon these is entirely wrong. And homage is due to the method of physics, which views the only and all dominating factor of history in society, in the masses, in economical relations, and in social conditions, and from this interprets men with their thoughts and wishes, their religion and morality, their art and science. Irrational, planless, purposeless humanity goes forward to meet its ruin.

There is no purpose for the earth, the present world as a whole. Science teaches that a certain end awaits the whole planetary system of which the earth forms a part. Even as it once proceeded out of the mass of vapors so it shall once return into the same. There are a few who assert that present conditions will continue eternally. But physics disputes this point and deems it untenable. Endless duration together with an endless progress is inconceivable for the earth as well as for man. An end must come. To reckon with millions of years, in the past or in the present, is child's play and unworthy of mature minds, and is at best of no greater value than the gigantic numbers of Indian mythology. All physicists teach that after some millions of years the earth shall come to an end. However rich in provisions, the earth is not inexhaustible. Coal, wood, peat, minerals, etc., decrease gradually in

quantity as the human race increases and covers the whole earth. For this reason alone the development of humanity cannot be taken as endlessly progressing. To this is added that gradually a violent disturbance must occur in our whole planetary system. The velocity in the earth's revolution is diminished according to computation by at least one second every six hundred thousand years. This may be ever so little; after billions of years it is bound to bring about a change in the relation of day and night which renders life on earth simply impossible. The only point of difference among physicists is, which of the two will last longest, the sun or the earth. If the sun will be first to consume his provision of warmth, the earth is bound to face death by congealing. If the earth will be the first to be exhausted, it will land in the sun, and finds there its ruin. But whether by freezing or by burning, death is the end of the world as well as of the individual man and of the entire human race.

And when in view of this future the defenders of the development theory are asked to what purpose all things here have existed and lived, they have nothing to say and leave us without answer. When once it shall have come thus far, says Von Hellwald, then the eternal rest of death shall dominate over the earth. Robbed of its atmosphere and of its living creatures, in eternal moonlike ruin the earth will revolve about the sun, as before; but the human race, its culture, its struggles and efforts, its creations and ideals shall have been. And with the question "to what purpose" unanswered, he closes his history of culture. This is the eschatology, the doctrine of last things in the dogmatics of the theory of development. It is evident that no one can live by so sad an expectation. The defenders of evolution often say that in science the question is not, What brings comfort? but What is true? And they mock at the first question of the Heidelberger, What is thine only *comfort* in life and death? But in the end even they cannot afford to go without comfort in life. And since in the far future everything appears deathlike and dark to them, they comfort themselves with the thought that it will take millions of years still before it comes about. The books and writings are not actual, said Professor

Haga in his oration referred to above, in which the earth is described as missing all warmth of the sun, and the last human pair is pictured as dying in a cold embrace. It were childish indeed, says Henne am Rhyn, to bemoan the fact that once everything shall have been, and that no one shall then take notice of us and of our efforts and labors. For there are still innumerable centuries before us, and it is worth the pains to establish something substantial for our children and our children's children.

As the latest future becomes darker and sadder, the evolutionists foster a proportionately higher expectation of the future near at hand. Man cannot live without hope. The individual may perish; after millions of years the human race may burn up or be frozen; in the near centuries a blessed and glorious future awaits us all. The paradise of the past was a piece of the imagination, according to the prophets of the development theory, in the near future it will be a tangible reality. A heaven above the earth is a pious but idle dream, but a heaven upon earth is near at hand. The development theory is made serviceable to this expectation. Behold, how far man has already advanced. He was an animal; he became a man; why should he not also become an angel? His dominion over the earth is extended ever more broadly. All the forces of nature are becoming subject to him. The riddles of creation disappear before his searching gaze. Life is enriched and glorified by his inventions and discoveries. Still a little while and paradise is instituted in the earth. From the mist the day shall break.

With glowing colors this future state is drawn by many evolutionists. When that day shall have come, says Haeckel, the service of the true, good, and beautiful shall be universal, and displace the old religion. Modern man shall have no more need of a church building. In free nature, wherever he looks out upon the boundless universe, he will find his church in nature itself. Nordau prophecies that in that day humanity shall no longer be an abstraction but a reality. Happy shall be the later born generations to whom it is apportioned to be bathed in the pure air and clear sunshine of this future, to live in this fraternity of humanity,

and to be true, wise, free, and good. And Allard Pierson proclaims that, in that future the man who prizes the higher civilization shall love woman as his sister, and the woman who respects herself shall love man as her brother, and the noblest of men shall indeed be children of one and the same family. The young man shall company with the young woman, and nothing shall divert their mind from the study and practice of highest interests; innocence shall have been restored.

Thus do the defenders of the so-called strictly scientific development theory dream dreams and picture pictures. They abandon themselves to greater illusions than the Chiliasts among Christians, who look for a kingdom of Christ in this present dispensation. For what can science know of the future? Who assures us that the high culture which the nations have attained unto shall endure and not become trodden down underneath threatening revolutions? Where is the culture of the Babylonians and Assyrians, of the Egyptians and Persians, even the Greeks and Romans? Has nothing been heard of the black, yellow, and red danger, of social revolutions, which threaten our whole civilization with overthrow and ruin? And what can one build upon a development which in days like the present is made serviceable to the strongest, to the triumph of violence, and to the glorification of the "Wille zur Macht"?

Anarchism refuses to practice patience any longer and is no more satisfied with the idle promises of a glorious but distant future. The men of a faithless science have continually reproached the Christians for confronting the comfortless with the promise of a blessed life in the hereafter. Now the complaint comes back upon their own heads; it is cast at their feet by their own spiritual children. What will it benefit us, they say, that thousands of years from now our posterity will taste of peace and plenty and gladness, while in the meantime we and our families must perish of hunger and need? The orthodox take out a draft on heaven, the liberals on a misty future. Both are equally uncertain. Provide us with means this day to live, to eat, and to be merry! And threats are on the increase, that unless this be willingly

granted they will obtain the same by violence, with the aid of petroleum and dynamite, of revolution and slaughter. No, truly, the golden age, so eagerly expected by many, has not yet come. Its dawn is not yet seen on the horizon. Watchman, what of the night?

No wonder that the increase is ever larger of such as wean themselves of expectation of the future and in gloomy despair preach pessimism. It is simple illusion, they say, to hope for better times. Socialistic equality is folly. To a few only it is given, at the price of the life and happiness of thousands, to devote themselves to the beautiful, to live in wealth and luxury, and to make use of the right of the strongest. They are the Uebermenschen (the overmen), the elect, the only blessed, the gods of the earth. But men have been animals and will remain such. Hence what befalls one man befalls humanity. It passes through its periods of infancy, youth, and years of maturity. After that it becomes aged, loses its strength, and desires nothing save rest and quiet, the rest of death, the silence of the grave, the eternal sorrowlessness of the nothing.

Complete bankruptcy, moral and spiritual, is the end of the modern world-view. It confirms the significant word of Paul, that he who is without God and without Christ is also without hope in the world. We Christians, however, thank God, have another hope, and a better founded expectation. We can talk of more glorious things since God has revealed them unto us in his word. The Holy Bible is a wonderful book. It narrates the creation of man after the divine image, and his terrible fall in sin and death. But at once the description follows of how God in infinite grace has appointed salvation for a lost humanity with the Hero, born of a virgin. While it leaves the heathen to pursue their own ways it relates in history and prophecy, in psalm and proverb the deliverances which he wrought for his people. And finally it leads us to the manger, places us at the foot of the cross, where the Christ dies, bearing our sin and reconciling the world unto God, and in the end points us to a glorious prospect of a new heaven and earth, in which God will dwell with his people and be all in all.

This is the development theory, and this the course of history according to the Scriptures; this is its expectation of the future; and this also the hope and desire of the children of God; they foster this hope without any fear that science can deprive them of it, for what can science know of to-morrow? Foolish are the expectations by which science seeks to displace the hope of Christians. There is indeed no other choice save between the ruin of all existing things as taught by present-day science, and the hope of the glory of the children of God, as preached by the Holy Scripture. And can the choice be doubtful? It is true that this future of the Christ will not be accomplished except by a violent crisis and conflict. Jesus came to the earth, not to bring peace but the sword, and to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. They of a man's own household will be his foes. Nevertheless the future is glorious and the hope certain. The kingdom of heaven, founded by Jesus in the earth, is and abides, and shall nevermore be banished from the earth. The foundation of God stands sure, having this seal: the Lord knoweth them that are his. The gates of hell shall not prevail against his Church. The near future may be the portion of the world and Satan, the later future belongs certainly to Christ. If we had no knowledge except that of an immanent self-development, we would have no ground for this hope. The kingdom of heaven has not once come along the lines of gradual ascent, neither will it come along these lines in the future. Not from beneath but from above do we expect the righteousness and life, the blessedness and glory of God. But Christ who has come down to earth is he who has also ascended above all heavens, that he might fulfill all things. And he is exalted that once every knee to him should bow and every tongue confess that he is Lord, to the glory of God the Father.

H. Bavinck.

Art. II.—THE PREACHER AND HIS MESSAGE.

The work of the prophet is essentially the same in all ages, to call men back to God and, by announcing God's word, help them to cultivate an intimacy of fellowship with their Lord. The preacher may be versed in literature, having the skill of a rhetorician and an orator, expounding Scripture with elaborate proofs, attracting multitudes by the charms of speech, yet, if he has not the voice and tone of a moral prophet, weighted with a message fresh from God to the hearts of men, his place is not in the pulpit. In discussing the relation between the preacher and his message, we call attention to the general character of the message, the method by which it is to be obtained, and what characteristics we should expect to find in the message of the preacher of to-day.

The preacher's message will have two factors—one permanent, being essentially the same for every preacher and for every age; the other variable, differing according to the individuality of the preacher and the characteristics of the age to which he speaks.

I. That permanent, essential factor arises out of the relation existing between God and his people. It does not consist in information or a dissertation even on religious truths. There may be all this without that vital element of a divine message. It is deeper than words; something that makes direct appeal to the religious sensibilities makes people feel that "this man has been with Christ;" that which, in every age, puts the stamp of divinity on the message of the prophet, arrests the sinner in his tracks, makes real the presence of a living God. In short, it is the voice of God, speaking through his prophet, calling men to himself. How is this essential factor of the message to be obtained? It is imparted to us directly through the religious consciousness, that faculty which takes cognizance of the personal relation between the soul and God. Hence, just as the mind must be enlarged and strengthened by disciplinary studies in order to receive truth, so must the religious consciousness be strengthened and cultivated by personal intercourse with the Lord in order that it may be

instructed in things divine. The preacher must have a living, growing acquaintance with the Lord, what is known as a good Christian experience. This is the vital thing, and everything else must be made absolutely subservient to it. Dogma cannot replace it, for this is a touchstone by which dogma itself must be tested. Again and again has the refined, sturdy, Christian consciousness revolted at the conclusions of a logical theology and planted itself firmly on its intuitions until logic has been compelled to come round to it. I hold, therefore, that not only must no course of conduct be pursued, no single act performed, that will in any wise interrupt this intimacy between the soul and God, but also that no thought should be entertained, no results of thought, though they may appear to our finite understanding to be logical, dare be accepted as finally true, that will in the least depreciate this living sense of the divine presence; for no man can be a true prophet without this witness to his own consciousness of the living presence and abiding favor of his Lord.

II. The other factor in the preacher's message is a variable one, and consists in the truths, facts, or doctrines that make up its setting, the terms in which it is interpreted to men. These will vary in every age, and, to some extent, with the individuality of the preacher. True prophets cannot differ in the essential part of their message—the call of God to men—but they will inevitably differ in their selection of the terms by which that message is to be interpreted or expressed, and in the truths or facts that are chosen as the vehicle for conveying that message to its destination. Now this distinction between the essential and the variable elements in the preacher's message should be kept in mind, for the great end of the preacher's work is not merely to teach truth, but to bring about in his hearers a right condition of soul, an attitude of harmony toward God, or, to put it scripturally, to save souls. Truth is a means to this end. That which is recognized as true in the age in which he lives and to which he ministers must be the basis on which he works to reach the hearts of the people. I say, the truth that is recognized as such in his day, for that which was recognized as truth in a former age and which served its purpose at that time will not answer for

to-day. Knowledge changes. We know very little about ultimate truth, though we are striving after it. It must, therefore, be in the very nature of things that "knowledge vanisheth away" and giveth place to higher, and yet higher, knowledge. That which abides is the faith that makes knowledge possible.

The particular truths through which the preacher is to make his message known and effective with his hearers are to be sought in every field—history, Scripture, science, philosophy, human life, everywhere. The underlying principle by which a preacher should be guided in his search for truth is that of a true liberalism of thought, which goes upon the assumption of continuity, or development, in thought. The present has grown out of the past and must in turn be prepared to give way to the larger thought of the future. On this principle a man must be just as true to the sacred heritage of the past as he is hopeful of the larger results to come. Failure to recognize this very important principle will account for much of the superficiality of hypercriticism as well as for the shortsightedness of many attacks made on modern scholarship. On the one hand we have those who seek the overthrow of every orthodox doctrine, and to reduce every tradition and marvel to a fable or myth, intoxicated by the flights of their own fancy and drawing most extravagant inferences from fragmentary data. At the other extreme we have a large class who look upon new investigations, new methods, and new results with suspicion and often with hostility. Both of these are wrong. The sound, healthy liberalism by which we are to seek truth and investigate facts clings to the old, not because it is old, but because it is true; welcomes the new, not because it is new, but because it is true; and every change which it feels called upon to make in former beliefs brings the soul consciously nearer to those eternal verities that are akin to every soul, whose roots strike deep down in the human heart, and whose branches overshadow all human needs.

Besides this liberal *principle* in his investigations, the preacher should have a *method* that is scientific. In this day of inductive science, the preacher must first get facts, then draw legitimate conclusions. Instead of trying to find out

whether certain statements are true, theologians have often contemplated certain unpleasant results that would follow, and argued, therefore, those statements cannot be true. For instance, many have said, if evolution be true, Christianity would be overthrown, forgetful that the question of evolution is purely scientific, and may well be left in the hands of the natural scientists who are competent to deal with it. So long as science or literary criticism gives us facts, well established, we are in honor bound to accept them, whatever changes they may necessitate in our former theories. Objections are brought against the use of scientific method on the part of the preacher. The claim is set up that the methods and results of the scientific inquirer are incompatible with the exercise of faith and the interests of evangelical Christianity. When men versed in literary criticism attempt to apply their standard to the Scriptures and their interpretation, compelling a restatement or readjustment in the doctrine of inspiration, they are denounced as infidels and agnostics. An evangelist of note, who claims to "have had unusually good opportunities for studying the case," and to "have given much time and careful thought to it," has said that upon the higher critics rests the chief responsibility for the prevalence of modern agnosticism, rationalism, theosophy, Christian science, intemperance, licentiousness, spiritualism, infidelity, crime, and worldliness; and his remarks were vigorously applauded by many preachers. Another prominent Methodist preacher recently expressed the sentiment of a large following when he said that before he would recommend young men to attend a certain theological school, he wanted to know whether "in that school it is taught that the Pentateuch as we now have it did not come from Moses, . . . but is a compilation from four or more documents," and, among other things, whether it is "taught that there are two or more Isaiahs, and that the Book of Daniel is the production of the times of Antiochus Epiphanes." Now we do not pretend here to judge as to the correctness of the results of modern historical and scientific investigation; but I do desire to call attention to the grounds upon which this opposition is based. The underlying cause of this opposition is the fear that modern scientific methods

may be prejudicial to Christian faith and their results disastrous to Christian evangelism. In answer to this objection we would say:

1. The spirituality of those in the Church who accept the methods of criticism and hold to the theory of theistic evolution will, as a rule, compare favorably with that of their radical opponents.

2. The scientific method is shown to be compatible with faith in that they both have common elements, being expressions of the same life of the human spirit. A pure religion is bound to start men out on a pursuit for knowledge, and the Christian religion, more than any other, by reason of its monotheistic character, its teaching of divine immanence, and its ability to reconstruct its formulas of doctrine, is adapted to dispose the mind to scientific pursuits. The great advances in science have been made chiefly through its Christian representatives. It was the same great struggle of the human spirit that, at the beginning of the sixteenth century, freed itself from the thraldom of mediæval scholasticism and threw off the fetters of ecclesiastical formalism to start a thorough renovation of a worldly Church. The same liberating force that opened up new fields for Columbus and Copernicus impelled Luther and Calvin in the religious reformation. Watt and Wesley wrought simultaneously. Carey, Judson, Livingstone, and the hosts of modern Protestant missionaries join hands with Fulton, Stephenson, Faraday, Helmholtz, and Edison. As these great movements in the fields of science and evangelical Christianity seem to have had a common origin, we may expect them eventually to harmonize in their results. The great religious revival for which we are all looking will not be due in any sense to repression of scientific methods and results, for history teaches us to expect scientific inquiry to accompany spiritual awakening.

3. If the results of honest investigation compel readjustment of creeds or entire abandonment of some traditional theories, the sooner such a change is made the better it will be for the soundness of our faith. I am aware that too many are prone to give judgment in favor of the new and novel theories before the advocates of the old doctrines have pre-

sented their evidence; yet I do not see why faith and reason should be regarded as hostile to each other, and why we should not heed the scriptural injunction to "examine all things" and to "hold fast that which is good," whether it be old or new. It is certainly a poor sort of faith that dreads to submit the truths of the Gospel to honest investigation. The heavenly order for us is not, as some one has expressed it, the old nursery rule, "Open your mouth and shut your eyes, and see what heaven will send you," but "Come now, and let us reason together, saith the Lord."

4. Many results of these investigations do not directly affect the real essentials of a living faith in Christ. For one, I have not yet been able to accept all the modifications in our traditional beliefs that have been suggested by competent critics; yet I do not see why we should be alarmed at a scientific theory that affirms continuity of development in nature while assuming constant action of divine power underneath it all. Surely, to explain phenomena by law does not take them out of the hands of the Creator. Again, why should we be thrown into convulsions at the mere suggestion of a change in our notions as to the authorship and date of some of the books of the Bible? Suppose Ignatius Donnelly should achieve the great purpose of his life and establish the Baconian authorship of the writings attributed to Shakespeare. Would that make us any less appreciative of those marvelous productions? Even though it should be shown that there were a hundred Isaiahs, the fact remains that the great prophecy stands and teaches truths that bear the impress of the divine mind. What matters it that there may have been some minor mistakes in the transmission of the Scriptures, so long as they give us a revelation of the Christ? Even though we should accept these suggested changes, they need not at all prevent us from retaining the exalted conception of Christ which is essential to a real, elevating, regenerating communion with him.

5. Many changes which the scientific method has necessitated in our creeds have been positively elevating and strengthening to religious faith. The old argument for design in nature that was based on a sort of mechanical adjustment of various parts has given way to a larger conception of contin-

ous development throughout the entire history of the universe; and thereby the argument from design has been wonderfully strengthened. Man can make a watch; only God can make a flower, and nourish it to full bloom. In many ways "the liberal soul has been made fat."

Time and space forbid more than a hint at some of the *characteristics* that should appear in the message of the modern preacher. He must preach the same old sturdy doctrines concerning sin and the salvation in Christ that have stirred hearts and purified lives since they were first proclaimed. These truths, however, will be proclaimed more effectively because they will be interpreted in terms of modern thought and applied to modern conditions. Among the truths that constitute the setting of the message of to-day is that of the divine immanence. God must be recognized as ever present and energizing in this world. At the same time the preacher's message must recognize the truth in the transcendence of God. God may be present and working in this world, but God and the universe are not identical. A direct supernatural agency must be recognized in the regeneration of souls and meeting the emergencies of human life. The doctrine of holiness will lose none of its efficacy from being restated in terms of the modern psychology, placing proper emphasis on the rectitude of the will. The preacher of to-day should be prepared to proclaim positive convictions on vital principles of Christianity. He must insist that all explanations as to the origin of conscience will not explain away the fact that conscience is here and asserts its commands with unconditional authority. Sin is here, and the preacher's business is to see what he can do to get rid of it. Whatever conclusions may be reached as to the ultimate source of divine authority, the consciousness of man bears witness to the fact that when God speaks we know his voice, through whatever channels it may reach us. Whatever be the authorship of the Scriptures they are here, and give us the law of human duty and a revelation of the Christ. Lotze says that "the process of getting clean is always uncleanly." In other words, we must expect to come in contact with dirt in order to get rid of it, and often to plow our way through doubt in order that we may be

able to dispel the doubts of others. Though it may cost much sweat of brain and agony of soul, it is the business of the preacher in every possible way to get right into the heart of the life and thought of the age, and there to *preach Christ*, the center of thought, the goal of human aspiration, the panacea for all social ills. Nor dare he be satisfied with a mere witnessing to the truth; but if that glorious revelation of Jesus Christ as his Saviour has found his own heart, it will strike fire, and he will never be content until Christ has been actually enthroned in the hearts and lives of his hearers.

One other factor should be considered in connection with this subject. In addition to the message itself, the messenger must have proper credentials, something to accredit him as one sent from God. In some ages the ministry has relied upon physical miracles as evidences of an accompaniment of supernatural power. In these days of wonderful advances in natural science people's minds have changed in their attitude toward the supernatural. Men no longer regard events as miraculous simply because they are marvelous. The belief in the supernatural is changing to other and higher grounds, demanding that we shall go back to the attitude of Christ, who regarded his character as the supreme evidence of his divinity, and his miracles as secondary. The present age demands with greater emphasis than ever that the messenger of God must show his credentials in a supernatural character. Men once said to the ministers of the Lord, "We accept you because we believe in God;" they now say, "We accept God because we believe in you." Though our lives may not be perfect, shall there not be such fullness of spiritual vitality that people shall *see us grow?* May God live near to us, yea within us, and help us, that we may

> Be wise as serpents, where we go,
> But harmless as the peaceful dove;
> And let our heaven-taught conduct show
> We are commissioned from above.

Edgar V. DuBois

Art. III.—CHRISTIANITY AND SANITY.

Christianity, as we find it in Christ's precepts and life, constitutes a unique system of mental hygiene. The grounds for this statement as here made are neither philosophical nor theological, but plain, matter-of-fact insight into human nature as we find it; and the contention of this article is that the fundamental principles of Christianity are the fundamental principles of a thoroughly wholesome mental life.

A prominent psychiatrist recently said that he believed no theological student should be graduated without spending at least three weeks of active service in an insane asylum; he believed it was impossible to thoroughly understand human nature or to minister most intelligently to its needs until one became somewhat acquainted with its pathological phenomena. His thought was not far wrong, however exaggerated his statement may at first appear. The insanities of mind certainly help us to understand many a shadow that crosses our normal consciousness. They expose human frailties and limitations with awful distinctness, while they indicate morbid tendencies that we must ever strive to correct and counteract. Their value, however, is not all negative; just as in general we regularly fail to appreciate health until we come into contact with disease, so, I believe, the insanities of mind reveal the hygienic value of many phases of our normal life that we ordinarily fail to appreciate. It is in this light I would be interpreted when I say that my work in pathological psychology has brought home to me over and over again the marvelous wholesomeness of the teachings of the Christ.

The wholesomeness of religion is not a universally admitted thesis. On the contrary religious phenomena are only too often regarded as something morbid and abnormal. The Master himself was accused of being in league with the spirit of evil. The little band of apostles were thought to be intoxicated when they were first baptized with the Holy Spirit. Even now conversion is sometimes studied as though it were something pathological; and religion is given a prominent place in the etiology of insanity by a majority of the text-

books. Moreover, many a scientist leading a blameless life, inspired by high ideals of service to humanity, holds himself aloof from the Christian Church because he is unwilling to compromise his high standard of truthfulness by subscribing to dogmas which he is unable to prove; and we not infrequently find an honest, upright man who regards religious enthusiasm as some sort of unbecoming emotional weakness. Unquestionably there is an element of truth in some of these counter contentions. Religious excitement certainly has occasioned the breakdown of many a weakened and unbalanced mind; but adolescence and childbirth have occasioned many more breakdowns, and they cannot be termed pathological or abnormal. I must admit, however, that the real difficulty is not got rid of in this easy negative argument, for there must be some morbid element in an otherwise normal event when it is the cause of a pathological process. I think it must be sorrowfully admitted that there are some quite generally accepted methods of stimulating religious interest which are not thoroughly wholesome, but they are certainly very far removed from the gentle, tactful methods of the Master when he called his disciples or awakened the slumbering longing for a better life in the Samaritan woman at the well of Jacob. And I venture the opinion that, since these questionable methods of revival have little in common with the spirit of the Master, Christianity should not be held responsible for their excesses.

It must be admitted, too, that insanity often adopts the formulæ of religious expression. Special revelations from God, special missions and even reincarnations of Christ are among its most frequent vagaries. But the time has passed in the history of psychiatry when the form of the delusions can be made the essential characteristic of the diseased condition. Any given delusion must be regarded not as the essence but as an accident of the disease process. The self-styled Messiah who promenades his asylum ward, contemptuously disdaining to notice either his fellow-patients or his physicians, has chosen a religious word to express an ego-centric consciousness which is perhaps as empty of religious content as a phonograph is which could reproduce the Lord's Prayer. It may be true that "there is no more weak, unstable, and shifty nature in

the world than that which finds its joy, perhaps its refuge, in an extremely narrow, exclusive, and egotistical religious profession," but I insist that here, too, religious forms are degraded by an irreligious spirit. The haughty ego-centric consciousness and narrow bigotry have nothing in common with the spirit of Christianity. Indeed, whatever name it assumes, nothing could be more manifestly antichristian, if we measure Christianity by its founder, and the doctrines he gave us, as he washed his disciples' feet, and rebuked forever the spirit of pride and selfishness.

We would not be understood to assert that Christianity presents a universal cure-all for diseases of the nervous system; neither does our thesis mean that it can altogether prevent the fruition of degeneration and atavism as we find them in any given individual. We do assert, on the other hand, that, if we take conditions as we find them, the only revelation of an absolutely wholesome soul life for ourselves and for those who will come after us is the revelation of the Nazarene. The conception of the Christ as a teacher of mental hygiene is not nearly so unnatural or forced as it may at first appear. On the contrary, we are thoroughly accustomed to think of the Christ as Saviour and Physician; so accustomed, I fear, to the words that we seldom ask seriously what they mean. Even in the Mosaic law there was a close relation between religion and wholesome life. Not the least of the wonderful features of the grand old body of traditions of ancient Judaism is the insight into the origin and prevention of disease. Unquestionably the Jewish race feels the influence of that insight down to the present time in its heritage of vitality and endurance. It almost seems as though those ancient lawgivers must have had some prevision of the facts brought to light by our modern bacteriology. Christ's power over disease is surely one of the most prominent characteristics of his work. Wherever he was he healed their infirmities, both bodily and mental. But Christ's emphasis was always on the soul life rather than the physical. Over and over again he insisted that his cure of physical disease was only an accident of his mission. It is doubtless this change of emphasis from physical well-being to spiritual well-being that most markedly dif-

ferentiates Christ's teaching from the ancient Jewish tradition. The ancient law condemned the libertine and murderer to death; Christ condemned the libidinous and the angry thought. The early Jews worshiped the God of battles with bloody sacrifice and complicated temple ritual; Christ revealed a God of love and peace to be worshiped exclusively neither in the temple at Jerusalem nor in the holy mountain in Samaria, neither with sacrifice of burnt offering, but in spirit and in truth, with humility and a pure heart. At no time, however, is the physical ignored. The service of the temple he would purify and spiritualize, not abolish. The subordination of the physical to the spiritual does not degrade it, but puts it in a new light of perpetual transfiguration. Not in precept alone, but also in his life is the spiritual supremacy evident. Christ chose deliberately to be king, not of material empire, but of the hearts of men. He suffered physically even unto death for that spiritual supremacy which, doubtless, could never have been otherwise realized. If Christ's mission really was to fulfill the law and spiritualize it, we should naturally expect to find in his teaching some spiritual analogues of the hygienic precepts in the older revelation. Our contention here is that this expectation is justified by the facts.

It would be amply worth our time to point out what I may call the lesser hygienic principles of Christ's teaching. Take, for example, the lesson of the lilies, with its principle of implicit trust and freedom from worry both physical and spiritual. True, it is not altogether new. There are similar precepts in the Psalms and prophets. There are similar precepts in pagan literature. But what we now seek to impress is the essential fact that it is altogether wholesome. The psychiatrist doesn't ordinarily fear the strain of honest work. It is good for one. And nature may usually be depended upon to make her demands for rest and relaxation in no uncertain voice. That part of our duties which rightfully belongs to any given moment is never oppressive. It is the emotional disturbances of the accumulated duties of the next week or month heaped together into one overwhelming present that is unbearable. It is congested worry that chokes and kills. But the lesson of the lilies is not limited to the worry of toiling and

spinning. It is the principle of universal peace. This is not to be confounded with Stoic indifference. Notwithstanding the misconceptions of the early Church, Christianity has little in common with the philosophy of repressed emotions and shirked social responsibilities. The Christ was thoroughly alive to every duty from his childhood. He rejoiced and wept. He pitied and he loved. His emotional life was rich and full. Only the unwholesome was banished. He never hated, he never worried; no, not when he journeyed toward Jerusalem for the last time or supped with his disciples in the upper chamber under the shadow of a disciple's faithlessness and of a bitter death.

Even more important to our thesis is the Christian antagonism to selfishness. The ego-centric consciousness is always conspicuously unwholesome. It is typical of almost every form of insanity from the megalomania of dementia to the contracted consciousness of the degenerate. Egotism is not only typical of developed mental diseases, it is also characteristic of their early stages. It is the constant and often absurd reference of casual occurrences to the self that marks the beginning of the manias of persecution, as well as the insanities of degeneracy. Christ's emphasis on humility and a life of service to others is not an arbitrary barrier to his kingdom. It lies in the very nature of things that selfishness and egotism are always morbid and unwholesome.

Both of these and, I believe, all the other lesser hygienic principles are special phases of one central principle of wholesome life, which seems to me to be coincident with the most characteristic and fundamental part of the Christian revelation. It is not our purpose here to discuss the question of origins. Whether the principle is intrinsically religious and consequently hygienic, or *vice versâ;* whether, in any adequate conception of the world, the religious and the wholesome are identical, is for the present a secondary problem. Our object is to show that from whichever standpoint we view the matter, Christianity in its essence as attitude and activity is not only wholesome, but the only absolutely wholesome attitude and activity. It is a truism that healthy organic life depends on the complete organization of all parts of the individual into

one whole. Foreign matter must either be absorbed or expelled or it menaces the total welfare of the individual. Independent growths within the organism are always pathological. It is equally true that the organization of thought and activity is a condition of wholesome mental life. The most universal manifestation of deteriorated mind is what the pathologist calls its disorganization. A lack of unity through memory results in a "change of personality," or in dementia. A lack of unifying interest and the control of active attention results in a weak and vacillating existence, the prey of momentary temptations, the slave of every chance impulse. Morphine, alcohol, and other nerve poisons work the fearful havoc by which we know them, not merely through the short periods of lost self-control and irresponsibility directly following their use, but through the permanent weakening of mental organization, and inhibitory systems which condition the delicate restraints and balance of normal life. It is not the mere habit of taking opium or alcohol that enslaves men and makes brutes of them, it is the disorganization of mental life they produce, which gradually weakens every controlling motive, and leaves the victim no longer an individual, but an incoherent mass of conflicting tendencies, swayed by the first impulsive idea; no longer a personality, but a mob in which every consciousness of duty and justice is stampeded by the first blind passion. A similar phenomenon is presented by the disorganization of judgment. Whenever the criteria of truth and falsehood are consciously or unconsciously ignored, the first forceful idea presented by an imposing personality or reiterated with sufficient frequency assumes all the prerogatives of truth. Typical forms of such disorganization occur in the unsystematized paranoia of *dementia precox* and in our dreams. When the disorganization of action and thought becomes so complete as to endanger the individual's physical existence or society he is universally accounted insane; but I insist that insanity consists not in any special degree of disorganization but in the disorganization itself. Only the completely organized life is thoroughly healthy.

Primitive mental organization we call foresight. The laws of physical well-being force us to forego many an indulgence

to escape future pain. Indeed we often accept a present pain to avoid a greater. We submit to the merciful discomfort of the dentist's chair, to the washing of a wound, to the setting of a broken limb, not because of any intrinsic satisfaction in the operation, but because it belongs to a more or less far-reaching plan. He who allows each momentary impulse unbridled force is not only weak and unstable, his activity is ultimately self-destructive and suicidal. The plan according to which the various impulses of our lives are controlled and selected never remains for the fully developed human being at the level of the primitive mental organization. Man is a social being, and we sacrifice the present for the future, not merely with reference to self, but also with reference to others. The welfare of the family, the social system, or the state becomes part of our plan of life. This sacrifice reaches its extreme limit when the individual voluntarily abrogates his right to live for the sake of the welfare of others.

The first type of organization is the type of material organic adaptation to the totality of the physical environment. The second is social and ethical. It presupposes a larger unit of existence than the first, and in it the individual becomes an organic part of a greater whole. It is interesting to note how large a part these two stages of organization played in the religious life of the ancient Jews. The prayer, "O Lord, avenge me of mine adversary," grows out of a religious activity which seeks in God a powerful ally for the accomplishment of selfish ends. It is a little more than an extended primitive organization of the ego-centric type. The hope for the coming of the kingdom of the Messiah with its personal sacrifices ever looking toward Jerusalem in its prayers is typical of the second form. The individual forgets himself for social ends. It must be evident that there is a still higher type of organization corresponding not to the temporal and spatial, nor yet to the family and social environment. It is none other than that absolute organization which is conditioned by the attempt to effect a correspondence with the Infinite and the Eternal. This highest type of organization is preeminently the religious. It is the very essence of religion, I am convinced, to recognize a supersensuous reality and to attempt to effect a

correspondence with it. The standpoint may be ego-centric as in fetichism when the worshiper prays, "My will be done." It may be socio-centric. Or, finally, it may be absolute, when the true worshiper prays, "Thy will, O infinite and eternal God, be done!" This absolute organization, I insist, it is the unique service of Christ to have made tangible and real for us, partly by his discourse, most fully in his life.

The primary question with relation to the Christian religion which is before us as individuals for consideration, is not how much of this or that sectarian creed we can subscribe to, but solely and alone whether we shall follow that one life which lived not for self but for all men, not merely for his own time but for all time; whether we shall attempt to coordinate our activities under some eternal principle, whether we shall seek to make our life count for an onward step in the great world processes, or whether, on the other hand, we shall allow life to flicker away in self-contradictory activities, possibly storing up evil that our successors must painfully counteract. Whatever else conversion may mean to us it must ever mean preeminently a "new birth" into the *civitas Dei*, into the world, not of the now and the here, but of the Eternal and the Absolute. When the highest aspiration of our souls may find expression in the prayer, "Thy will, O Lord, be done by me! if so be that my life may count in the fulfillment of thine eternal purposes;" only then, I insist, can our life, taking its place in the life eternal, be thoroughly organized or thoroughly wholesome.

Raymond Dodge.

Art. IV.—THE MIRACULOUS BIRTH OF JESUS CHRIST.

The Apostles' Creed, which most of us have been accustomed from childhood to repeat, and which all the Churches acknowledge as most ancient and worthy of some place in their public service, declares that Jesus Christ "was conceived by the Holy Ghost" and "born of the Virgin Mary." This confession has its scriptural basis in Matt. i, 20, and Luke i, 35, and has commanded a prominent place in the faith of Christendom. But in quite modern times the historical character of the first two chapters of Matthew and of Luke has been widely questioned, and the credibility of the miraculous birth of our Lord has been accordingly denied. Were such denial made by a class of ignorant skeptics and scoffers, or by men known to be unfriendly to the Christian religion, it would not be worthy of serious attention. But when such a man as H. A. W. Meyer, probably the most distinguished and influential New Testament commentator of the last generation, maintains that these chapters of Matthew and Luke are legendary; when the most famous leaders of the school of Ritschl in Germany would fain remove from the Apostles' Creed the statement cited above; and when a theologian so devout and conservative as the late Dr. Beyschlag, of Halle, finds no sure ground for belief in the New Testament record of the miraculous conception, one may reasonably pause and try to weigh without passion or prejudice the reasons which have led so many able divines to question the validity of this common belief of the Christian world.

We need not wonder, however, that the personality of Jesus Christ should command persistent scrutiny, nor is it strange that the gospel records which describe the remarkable beginning and end of his earthly career should invite perpetual study and criticism. Speaking after the manner of men, it must be acknowledged that the supernatural conception of Jesus and his resurrection and ascension into heaven seem so exceptionally miraculous as to invite distrust. But the miraculous conception has been more strenuously questioned than

the resurrection; for while all the New Testament writers acknowledge the resurrection of Jesus, only the gospels of Matthew and Luke record the supernatural birth. These facts are entitled to respectful consideration, but we may not assume that a question of this kind is to be settled by the mere number of witnesses in the case, nor can we allow any *a priori* assumption of the impossibility of miracle to affect the critical procedure.

It is easy for some to dismiss this question by the short method of authoritative dogmatism. Others have no patience with the details of critical inquiry. Multitudes of our people do not care to think at all. There are many, however, who in a matter of this profound and serious character wish for a broad and candid presentation. They do not doubt the sincerity of the men who deny the miraculous conception, but would like to see a fair and comprehensive statement of both sides of the controversy. One may also venture to submit that, even if the historicity of the first chapters of Matthew and Luke be as a whole open to suspicion, the miraculous conception may still be shown to be credible. Our aim in this article is first to state the reasons usually alleged for doubting the historical trustworthiness of the narratives in Matthew and Luke, and to offset them by such replies and other considerations as are entitled to equal attention. In this part of the discussion we study to abstain from anything which might be construed as partisan pleading, or as unwillingness to allow the full force of the opposite position. We shall then proceed to adduce the strong reasons outside the records of the miraculous birth which go to confirm the credibility of those narratives and to establish the faith and tradition of the Christian centuries.

1. The silence of Mark, Paul, and John touching the miraculous birth is construed to discredit the narratives of Luke and Matthew; for while the argument from silence has little weight in general, it may well appear strange that Paul, had he known of the miraculous birth of Jesus, should have nowhere made allusion to the remarkable fact. Still more strange and difficult to account for is the fact that the disciple who took the mother of Jesus to his own home after the cru-

cifixion (John xix, 27) has not a word to say about the supernatural conception. To this it may be answered that as Mark's narrative says nothing about Jesus before his baptism, its silence on any matter previous to that event has no value whatever in this argument. Moreover, from its secret and exceptional character, the miraculous conception could not well be employed by a writer like Paul either among Jews or Christians for apologetic or for dogmatic purposes. It may also be affirmed that the silence of the fourth gospel is a tacit confirmation of the earlier narratives of Matthew and Luke rather than the contrary; for the author was in a position to know and correct the falsity of such remarkable reports of Jesus's coming in the flesh, if they were indeed false.

2. The first two chapters of Matthew and Luke have seemed to many, on close critical inspection, to embody a later strata of tradition than the main portions of these same gospels. The poetic utterances of Mary (Luke i, 46–55) and of Zacharias (i, 67–79), and the language of Mary and Elisabeth in i, 34, 38, 43, possess the style of legend and of later composition. On the other hand, it may be deemed sufficient to reply that the narratives in these early chapters of Matthew and Luke are indeed the embellished compositions of writers who employed the analogous form and language of Old Testament Scriptures in giving a vivid word-picture of the marvelous events which as actual facts had been sacredly cherished among the few to whom they were known. The form of the narrative and the prophetic songs may be regarded as the elaborated compositions of a later time without disparaging the main facts of the record.

3. Noteworthy differences between the narratives of Matthew and Luke beget suspicion of the credibility of both. In Matthew all the revelations come to Joseph in dreams; but in Luke they are made by announcement to Mary. In reading Matt. ii, 22, 23, no one would imagine that Nazareth had been the early home of Joseph and Mary; but Luke tells us how the birth of Jesus occurred somewhat unexpectedly at Bethlehem (ii, 4–6), and he speaks of the return of his parents into Galilee, to their own city Nazareth (verse 39) without any apparent knowledge of a journey to Egypt and a sojourn

there, as narrated in Matthew's second chapter. Over against these allegations it may be quite sufficient to remark that the differences between Matthew and Luke do not involve any real contradiction or inconsistency. In fact, they supplement each other, and may be put forward rather as evidences of the fullness of the early traditions, from which each evangelist selected only that which best suited the scope and plan of his treatise. In the course of events so remarkable, both Mary and Joseph needed the assurances of repeated revelations.

4. The genealogies of Matthew and Luke, both being a tracing of the line of Joseph, seem to assume from first to last that he was the father of the child Jesus. The parenthetic "as was supposed," in Luke iii, 23, looks like an interpolation, and the words "his parents," "father and mother," "thy father and I" (Luke ii, 27, 33, 41, 43, 48) imply a real relationship. To this it is answered that there was a very real and proper relationship which in common custom and discourse warranted the language here cited. The parenthetic clause is justified and accredited by the entire narrative of the two preceding chapters of Luke. Surely, an adopted child may call his foster parents father and mother; with equal and with even greater propriety might these words have been used in the passages referred to without determining anything as to the real facts of the birth of Jesus and his relation to Joseph.

5. His neighbors seem to know nothing of Jesus' supernatural birth, but they speak of him as "the carpenter's son," and of "his brethren, James, and Joseph, and Simon, and Judas, and his sisters." They ask, "Is not this Jesus the son of Joseph, whose father and mother we know?" (Matt. xiii, 55; Mark vi, 3; Luke iv, 22; John vi, 42.) But it is not to be thus quietly assumed that the neighbors must know a family secret as holy and peculiar as this. The mother of Jesus kept these things as a sacred treasure in her heart (Luke ii, 51). The time for making them known appropriately followed other evidences of his heavenly origin.

6. But his own brethren and most intimate friends do not seem to have known of his supernatural birth. It is said in Mark iii, 21, that his friends thought him beside himself, and

in John vii, 5, that his brethren did not believe on him. This objection may be met substantially as the preceding. If these were older brethren, as some suppose, children of Joseph by a former marriage, there is no sufficient reason to suppose that the holy secret would have been imparted to them. None of them may have been old enough to remember even remarkable occurrences connected with the birth of Jesus, and they would probably have been left with friends in Nazareth when Joseph and Mary went to Bethlehem. But if they were younger brethren, and had even been told something about the remarkable events of the birth of their mother's firstborn son, the lapse of twenty or twenty-five years would have largely removed the impression of it from their thoughts.

7. It is deemed inexplicably strange that in setting forth the facts and claims of Jesus's life no appeal, no reference even, is made in the Acts or in the apostolical epistles to the fact of the supernatural conception and virgin birth. To which it is proper to reply that we are not in a position to judge what was the wise and expedient use to make of such a fact in the apostolic writings. Is it not rather obvious that a miracle of supernatural birth, though well known and accepted among the first disciples, was not a proper subject for public proclamation in the first outgoings of the Gospel? The claims of Jesus to the homage of mankind were first to be set forth on other grounds.

8. The tendency of tradition to glorify the birth and infancy of great men is well known, and the ideals of supernatural intervention associated in biblical history with the birth of Isaac, Samson, Samuel, and John the Baptist are of similar character. This tendency went on in the case of Jesus to the production of all the marvelous stories which are found in the apocryphal gospels; and dogmatic presuppositions led on to the maintenance of the perpetual virginity of Mary, and finally of the immaculate conception of the virgin "mother of God," and all related and consequent Mariolatry. The tendency here mentioned is readily conceded; but it does not follow that we must therefore reject or deem incredible all reports of remarkable signs attending the birth of those whose coming into the world was destined to change the course

of human affairs. The accretions of later legend, dogma, and superstition touching the Virgin Mary do not necessarily discredit the biblical narratives, but point back rather to some sure foundation of fact.* The observance of the law of purification, as recorded in Luke ii, 22, is in notable contrast with the tendency of thought which developed the dogma of the immaculate conception of Mary. How could a mere ideal legend of the supernatural conception and birth of a holy child, begotten of the overshadowing power of the Most High, have allied itself to the rites of purification? Must not such a holy conception and birth have sanctified the virgin mother rather than have rendered her unclean? †

The foregoing reasons for doubting the historical trustworthiness of the narratives of Jesus' supernatural birth are thus shown to be of a negative character, and may be fairly offset in detail by such considerations as we have presented. Not one of these objections when taken separately, nor all of them when put together, would be sufficient in their nature to set aside a well-attested fact of history. At the same time it may be fairly claimed that an unbiased mind, bent upon a purely historical investigation, would naturally feel that the remarkable nature of the subject-matter, the large proportion of dreams and visions and poetry embodied in the chapters in question, and the lack of corresponding testimony in other parts of the New Testament, expose the historicity of the miraculous conception to very serious suspicion. Certain it is that nowhere in the New Testament is this subject of the miraculous birth put forth as an article of faith. That Jesus Christ was manifested in the flesh (1 Tim. iii, 16; 1 John iv,

* To perceive what grotesquely fictitious stories real legend may weave around an historical character, the most superficial reader has only to peruse the apocryphal Protevangelium of James, the Gospel of the Pseudo-Matthew, the Gospel of the Nativity of Mary, the Gospel of the Infancy of the Saviour, the Gospel of Thomas, and the History of Joseph the Carpenter, to find a tone and range of thought unworthy to be compared with the sober simplicity and devout reserve which are so noticeable in the narratives of Matthew and Luke. So, too, the stories of the miraculous birth of Buddha appear absurd and puerile in comparison with our gospel narratives of the birth of Jesus.

† There was certainly nothing in Judaism or Hebrew tradition, which held marriage and the legitimate begetting of children in highest honor, to favor, much less to originate, a fictitious legend about the birth of Jesus; and the supposition that such a legend first started among Gentile Christians, found favor with Jewish Christians, and obtained the credence of such early writers as the compilers of the Gospels of Matthew and Luke, is hardly thinkable.

2; 2 John 7) was maintained as fact and fundamental doctrine, but such a statement does not necessarily mean supernatural conception in the womb of a virgin. To maintain therefore the credibility of the miraculous birth it would seem necessary to do something more than offset the aforementioned objections of criticism by pointing out that the objections are in themselves negative and inconclusive. For while the critical reasons for doubt cannot of themselves disprove the alleged fact, the answers to these reasons are not of themselves adequate to establish the fact. The real question here at issue is not one of possibility but of fact, and in order to make out a convincing argument the documentary testimony must be supplemented by adducing other kinds of evidence, and by proving the person and work of Jesus to be so transcendent as to warrant the presumption of an extraordinary beginning and end of his career. If it be true that Jesus Christ stands apart from all other men in an order by himself, and that God was in him as in no other man that has been or shall be, it may be seen that his supernatural birth is but a natural and fitting part of one supreme manifestation of God in a human personality. And if this transcendent superiority of Jesus is a demonstrable fact, it cannot be fairly objected to the presentation of such a fact, as tending to confirm the record of his exceptional birth, that we resort to a use of dogma in support of a question of fact; for it is not dogma but a demonstrable fact which is thus put forward to show the probability of other alleged facts.

1. The first correlative fact to be put forward as in keeping with the supernatural birth is the resurrection of Jesus as witnessed by those who testified that they "did eat and drink with him after he rose from the dead" (Acts x, 41). This fact is generally supposed to be better attested than the record of the miraculous conception, for we read it in all four of the canonical gospels and in the epistles of Paul, not to speak of its mention in other New Testament writings. Paul was intimately acquainted with Peter, having spent fifteen days with him at one time in Jerusalem (Gal. i, 18). He declares that the risen Christ was seen by Peter, and James, and the twelve, and also by more than five hundred at one time, the greater

part of whom were living in his day (1 Cor. xv, 5–7). His own vision of the living Jesus confirmed all this testimony in his own soul. These statements of Paul are reasonably accepted as resting upon the testimony of trustworthy eye-witnesses, but substantially the same facts are recorded in the last chapters of Matthew and Luke. Even though these gospels were written fifty or sixty years after the death of Jesus, the writers were in a position to "trace the course of all things accurately from the first" (Luke i, 3), and to draw up their narratives from the testimony of eyewitnesses. An unbiased critic may accordingly aver that it is quite arbitrary and notably inconsistent to accept as credibly historical the content of the last chapters of Luke and Matthew, which record the supernatural resurrection, and reject the first chapters of these same gospels, which record the supernatural birth. To be thoroughly consistent one must needs either accept or reject all these narratives of the supernatural, for they are all equally marvelous. And with these narratives must go also the testimony of Paul and all the other New Testament writers who affirm the resurrection of our Lord.

2. The ascension of Christ to the right hand of God is another correlative fact which by parity of reasoning must stand or fall with the supernatural birth and the resurrection. Luke is the main witness to the visibility of the ascension. He states that after various appearances to his disciples subsequent to his resurrection, "it came to pass, while he blessed them, he parted from them," and most ancient authorities add, "he was carried up into heaven" (Luke xxiv, 51); but the last clause is wanting in a number of ancient manuscripts. In Acts i, 9, it is plainly declared that "as they were looking, he was taken up, and a cloud received him out of their sight." The appendix to Mark's gospel says that "the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God." John xx, 17, represents the risen Lord as saying to Mary Magdalene, "I ascend unto my Father and your Father, and my God and your God." In the preaching of Peter in Acts ii, 32–34, it is asserted that Jesus ascended into the heavens, God having raised him from the dead and exalted him by his right hand. Paul declares in Rom. viii, 34,

that Christ Jesus was raised from the dead and is at the right hand of God. It is written in Eph. iv, 10, that Christ "ascended far above all the heavens," and in Heb. iv, 14; vii, 26; viii, 1, that he "has passed through the heavens," "was made higher than the heavens," and "sat down on the right hand of the throne of the Majesty in the heavens." These and still other similar statements place the ascension into heaven on as creditable a basis historically as the resurrection; for while Luke alone records that the disciples were looking on when Jesus was parted from them and taken up, the whole New Testament is a unit in affirming his ascension into heaven and his sitting at the right hand of God. If now the miraculous entrance into the world is denied on the ground of its paradoxical and legendary character, we see not how the miraculous exit of Jesus from the world can be consistently maintained.

3. Nor can we consistently stop with the rejection of the miracles of the resurrection and the ascension. All the narratives of miraculous works performed by Jesus, as recorded in the four gospels and reported in apostolical tradition, must go along with the reports of the greater wonders of the supernatural birth and the resurrection. We have detailed accounts of his healing the sick with a word of command, and in the same miraculous manner curing the lame, and withered, and deaf, and dumb, and paralytic, and lunatics, and demoniacs, giving sight to the blind, walking on the sea, stilling the tempest, and raising the dead to life. According to the earliest traceable oral tradition and the oldest written records, the public ministry of our Lord seems to have teemed with miracles. We are not able to divorce his mighty works from his mighty teaching. And it is utterly futile to reject a reported miracle because we find it recorded in one gospel only. We should on the same ground reject the parables of the tares, the good Samaritan, and the prodigal son.

4. Furthermore, the totality of superior qualities, which all Christendom has by a common consent acknowledged in Jesus Christ, cannot be altogether ignored in a fair and full discussion of the supernatural birth. Is it then a fact that as a man among men Jesus was so separate from sinners as to be without sin, holy, guileless, tempted like other men, but never

yielding to an evil suggestion, possessed of all moral and spiritual excellence, matchless in the wisdom and power of his teaching, universal in his sympathies, though for definite reasons confining his ministry almost entirely to his own Jewish people, fulfilling in the deepest sense the law and the prophets, and introducing the religion of the kingdom of heaven on earth which from the first immeasurably transcended all the existing religious systems of the world—is all this true as a matter of fact? The great majority of the Christian people of the world to-day believe it is true, and the fact is also conceded by not a few who do not confess themselves Christians. There is perhaps no question which is more commanding and more perplexing to philosophical minds of a religious but skeptical cast than that of the person of the historic Christ. We submit that this commanding personality, so profoundly worshipful in all his moral perfections, holds conspicuous and consistent correlation with the alleged fact of the supernatural birth.

We need not complicate this discussion with the question of the preexistence of Christ, for that subject may be considered more a matter of doctrine than of fact.* The foregoing argument is submitted as fairly leading to the conclusion that a rejection of the tradition of the miraculous birth of Jesus carries with it logically and exegetically a like rejection of all that has hitherto been regarded as truly miraculous in the person and work of Jesus Christ. But there are several distinguishable positions which may be stated with brief comment, as follows:

1. There are those who deny the supernatural altogether. With them miracles are essentially impossible in either the natural or the moral order of the world. The miraculous con-

* A matter which some would urge as of no little importance in its bearing on the transcendent personality of Jesus is the witness derived from Old Testament prophecy. Apart from all disputed interpretations of particular passages, there remains the commanding fact, to be duly reckoned with, that for some six or seven hundred years before the birth of Jesus the Messianic hope had been growing in the hearts of the Israelitish people, and had reached its highest degree of pious expectation at the time our Lord appeared. But as a Messianic hope it has no necessary connection with the question of the supernatural birth of the Messiah. Only that interpretation of Isa. vii, 14, and Matt. i, 22, 23, which is now generally discarded as exegetically unsound can construct a relevant argument for the miraculous conception on this ground.

ception can of course find no acceptance with this class of thinkers, and they are thoroughly consistent in rejecting the reports and traditions of all other alleged miracles. But when anyone of this class takes in hand to explain the commanding mystery of the person of Christ, the result is of a most unsatisfactory character. The intangible residuum which is left after eliminating from the Jesus of history all that savors of the supernatural seems so utterly inadequate to account for his personal influence over the men of his time and for the facts which have demonstrably followed as direct results of his appearance in the world, that few if any have been thoroughly satisfied with the various naturalistic hypotheses proposed to explain the earliest records of Christianity.

2. There are others who are persuaded that Jesus must have performed many marvelous works, for they affirm that nothing less than this admission can treat the New Testament records with rational fairness. Critics of this class pursue an eclectic course, and sometimes presume to say what particular miracles may, and what may not, have been actually wrought by Jesus. Most of the cases of remarkable healing are accepted as credible; the casting out of demons is regarded as a tactful accommodation to the superstition of the times, and along with it a truly skillful treatment of certain cases of disordered mental action, resulting in real "mind cure." The deaf, the dumb, and the blind may also have been cured by the superior wisdom and power of the wonderful man who was at once teacher, prophet, and physician. But such miracles as walking on the water are regarded as instances of illusion, and the raising of Lazarus, and the son of the widow of Nain, and Jairus's daughter are rejected as incredible. The position of this class of thinkers, however, seems less satisfactory than that of those who consistently deny the reality of all alleged miracles. These eclectic critics leave us all at sea, and each reader of the records becomes a law unto himself.

3. But there are some who acknowledge the truly supernatural in Jesus, and admit the great miracles attributed to him in the gospels, including his resurrection from the dead, but deny the credibility of the miraculous conception. It is no doubt the right of the critical mind to discriminate in questions of this

magnitude. One may consistently accept the miraculous, and yet hesitate to accept a tradition so strange and exceptional, so paradoxical, so bizarre, as the miraculous conception and virgin birth of even the most adorable character known to human history. In view of all the considerations noticed in the present article, the Churches do well to refrain from erecting this one questioned fact into a distinctive and essential article of faith. But we may well question the consistency of that position which freely accepts all else that is miraculous in the life and work of Christ and yet stumbles over the miraculous beginning of his incarnation.

4. There remains what seems to us the only self-consistent position in a rational explanation of all the facts which enter into this discussion, namely, that the holy child Jesus was conceived by the Holy Spirit, born of the Virgin Mary, and is divinely entitled to be called "the only begotten Son of God." He was according to Paul the second and last Adam, the man from heaven, the image of the invisible God, the firstborn of all creation, the beginning (*ἀρχή*), the firstborn from the dead, the Alpha and the Omega of John's "Revelation of Jesus Christ." If we believe that life in the cosmos originated, not in nonliving matter, but in a principle of life imparted immediately from the living God, so also we believe the human life of the immaculate Son of God was supernaturally begotten of the same Source of all life and being. And even if one should concede that the historicity of the first chapters of Matthew and Luke is open to some measure of reasonable doubt, such a concession would not necessarily invalidate the fact of the miraculous birth of Jesus Christ. That transcendent fact finds a mighty support on other grounds. And we are compelled, by the force of all the evidence adduced, to accept this adorable mystery of Him who, according to one of the very earliest confessions of faith,

Was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory.

Milton S. Terry

Art. V.—HYMNS AS LITERATURE.

A recent utterance of a college professor to the effect that hymns are doggerel has brought him into notoriety, and many and forcible have been the rejoinders of the press. While Mr. Triggs deserves censure for his utterance, several of the replies have been intemperate and much of the adverse criticism undeserved. Both the critics and the criticised misunderstand each other, and are overzealous in defense of their respective positions. Of course the professor, if correctly reported, made an inexcusably ignorant and prejudiced generalization. But the champions of hymnology gain nothing by refusing to admit that there is an equally grave danger of claiming the sacred name of poetry for much that is excellent and serviceable, but, regarded as literature, quite valueless. Many hymns included in the "Gospel" and Sunday school collections *are* doggerel. For instance:

> Shun evil companions,
> Bad language disdain,
> God's name hold in rev'rence,
> Nor take it in vain.

Except for the fact that these lines contain a rhyme, they are nothing except very bad prose. Many hymns, moreover, which just escape being doggerel are very commonplace verse. Indeed three fourths of all our hymns in current use have very little literary value.

But (and here is the point that the professor misses) they may be most admirable hymns for all that. For it must constantly be kept in mind that the purpose of hymns is different from that of those forms of verse which are primarily designed to be read. The aim of music and the aim of poetry is in each case to arouse emotion, but verse which is not meant to be sung has an obviously harder task in accomplishing this aim than verse which is written for music. Music, which is the most purely emotional of the arts, furnishes a powerful accessory to words, and instances are not wanting where words which in themselves are commonplace can make a powerful appeal to the heart when wedded to a noble and moving tune. For example:

Nearer, my God, to thee!
Nearer to thee,
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee!

Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone.

And so on. Or again:

Here I'll raise mine Ebenezer;
Hither by thy help I'm come;
And I hope, by thy good pleasure,
Safely to arrive at home.

Home and *come* are somewhat unhappily married, but what shall one say of such a pair as *Ebenezer* and *pleasure! Ebenezer*, in any case, is an essentially unpoetical word, and gives an awkward, not to say grotesque, effect to the line. Once more:

My native country, thee,
Land of the noble, free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills:
My heart with rapture thrills
Like that above.

It is plain that, weighed in the scale of literature, such a stanza is like the fine dust of the balance.

It will, moreover, be seen that the words of hymns not only do not *need* to be as self-sufficient as those of other poems, but also that the very bareness and simplicity of hymns, so long as the latter escape actual commonplace, are an advantage. A poem which is involved or heavy with thought may make agreeable reading for the student, but it will make a poor hymn. Not only that, poems which are elaborate, rich with rhetorical ornament and the charms of conscious phrase, will delight the esthetically trained, but are unfitted to be sung. Few, if any, of Browning's poems on the one hand or Tennyson's on the other would therefore serve as models for hymns, whereas not a few of Whittier's poems, though their author was not nearly as great a poet as either of his English contemporaries, are genuine additions to hymnology.

The Quaker poet had a sort of unborrowed simplicity which amounted to originality. Some of his writings drop into commonplace, but his poems of religious devotion never do. Their sincerity and intensity of feeling save them, despite their obviousness and almost childlike artlessness, from mediocrity.

It is not difficult to understand why a professional critic is led so easily to undervalue hymns. He is induced by his very training to hate the commonplace or any approach to it. With Emerson he loves the unexpected, and would

> mount to Paradise
> By the stairway of surprise.

But when singing a hymn we are left no time to interpret the unusual or the unexpected; half our attention is diverted to, if not distracted by, the musical tune, and we must catch the meaning on the instant. Simplicity is imperative. One handicap under which the hymn writer works is the monotonous uniformity of rhythmical structure which is forced upon him by the tune. A poet is given the widest liberty to substitute one kind of metrical foot for another, to add light, rapid syllables in the unit of rhythm in place of fewer and slower ones, and to introduce rests or silences in the place of syllables. These elements of variety in rhythm greatly increase the charm of versification, and they are constantly employed by the masters of English poetry. For instance, the opening line of the first stanza in one of Tennyson's familiar lyrics is *Break, break, break*, and the corresponding line of the second stanza is *O well for the fisherman's boy*. Now the movement in the two lines, each of which has three beats or accents, is not inharmonious; indeed the variety caused by the omission of one or more syllables, which would be indicated in music by a "rest," is an added charm. But both lines could not readily be sung to the same notes. Neither could the opening lines of two stanzas in "Crossing the Bar:" *Sunset and evening star*, and *But such a tide as moving seems asleep*. Many of the devices employed in verse to obviate sameness are unavailable in hymns, and their absence detracts from the popularity of this literary form among those who approach it in the spirit of criticism.

Again, the unpopularity of hymns among the fastidious is partly due to the carelessness of the hymnists. The matter of faulty rhymes would alone furnish numerous illustrations. Most of our famous hymns were written in the late eighteenth and the early nineteenth centuries, when lyric poets wrote with a large hand, and when fluency and passion were allowed to cover a multitude of minor artistic sins. Since the great examples of Keats, Tennyson, and Rossetti no poet who expects a wide hearing dares to be anything less than scrupulous in technique, but it was not so in the days of our grandfathers. It may be objected that even Tennyson's rhymes are sometimes inexact. True; but always consciously and with a purpose. They are not slovenly like

> Tongue can never express
> The sweet comfort and peace,

but are introduced like an accidental in music in order to give the charm of unexpectedness, as for example:

> Only reapers, reaping early
> In among the bearded barley,

where the broader vowel sound follows the narrower. Tennyson would no more have had *barley* precede *early*, or (in "A Farewell") have made *forever* take precedence of *river*, than he would have brought two s's together.

The hymn is a lyric, and must conform to the requirements of a lyric. It must be brief, must possess unity, must be, in the broad sense, subjective, and must be personal although interpretive of universal experience. Like all literature of value, also, it must as a first requisite be sincere. A hymn which is not fundamentally marked by truth, which leaves the least suspicion of insincerity, is the most worthless of all. For example, take this familiar stanza from one of the Gospel Hymns, which has been frequently and justly criticised:

> O, to be nothing, nothing,
> Only to lie at His feet,
> A broken and emptied vessel
> For the Master's use made meet.

The sentiment here is unhealthy and unchristian. It may even be doubted whether the author could have meant it, though one does not doubt that he thought he meant it. No

one in his sane senses believes the desire to be nothing to be a laudable religious motive. We are to covet earnestly the best gifts, to be thoroughly furnished unto all good works. The conception that God can most easily fill a broken vessel with his Spirit is not Christianity, but asceticism. Men used to wear their bodies down to the bone that they might better be filled with religious emotion, but the best thought of the world has moved far beyond that point of view. Not only is the greatest hymn marked by truth, but it embodies those truths which are assented to by the majority of Christian believers. The hymn which is the vehicle of sectarian beliefs is obviously of less value to the Church at large than that which appeals to devout hearts the world over. We would not be understood to say that concessions should be made to agnosticism, or even that the evangelical element in hymns should be omitted in deference to the opinions of so-called liberal bodies. The latter sects are numerically small in comparison with the evangelical, and have produced no such proportion of our best hymns. It is pitiful to see the work of our great hymnists, such as Watts, Wesley, Cowper, Doddridge, Montgomery, and Faber, stripped of its distinctive charm, so as to bring it within the confines of a rationalistic creed. One hardly sees how a sensible person of whatever faith can have any patience with the compiler of a Unitarian hymn book who recently changed "Jesus, Lover of my soul," to read, "Father, Lover of my soul," or regard it as anything less than absurd, if not indeed sacrilegious, when a prayerless coterie calling itself the "Exodus Society, The Church of The Science of Being" mangles and perverts the hymn, "Awake, my soul, stretch every nerve," after this fashion:

'Tis truth's all-animating voice
That calls thee from on high;
'Tis His own hand presents the prize
To thine aspiring eye.

O blessed Truth, now led by Thee,
Have I my race begun;
And crowned with victory at Thy feet,
I'll lay my honors down.

On the other hand it must be admitted that points of creed

which are very generally held in dispute, as particular theories of the atonement, for instance, should not be introduced into these songs of the Church universal. The vast body of Christian believers can join in singing "Rock of Ages, cleft for me;" the body of evangelical believers, which constitutes the great majority of the Church, can join in singing "When I survey the wondrous cross." But what of Wesley's "Arise, my soul, arise," which sets forth by implication a view of the atonement which the best thought (even the best conservative thought) of our time has distinctly passed by? A noble and impassioned hymn it is, but viewed as literature it is in a lower class than either of the other two, since it is the instrument for propagating an individual opinion rather than a universal truth. The thought of one part of the Godhead arguing with another part and finally persuading the reluctant and all but implacable Deity to an act of clemency is repugnant to the intellectual temper of our day, and the hymnody which is the vehicle of false or narrow conceptions of our Father in heaven cannot prove an addition to literature.

While one must not be ungrateful for the magnificent hymns which are among the chief glories of the Church, one cannot but feel convinced that the greatest hymns are yet unwritten. The hymn writer of the past has been wont to confine his view too exclusively to certain sides of Christian theology and Christian experience. More than one important aspect of religious thought has remained untouched. Christ's divinity, mediatorship, atonement, have been incessantly chanted, but how few hymns have adequately dealt with his humanity! We have had much about his meekness, patience, sufferings; how little about his manliness and strength! How many hymns, moreover, have dealt much with one's own salvation, have appealed to one's religious self-interest; how few have struck the noble note—in reality the central note of the Christian faith—of self-forgetfulness and disinterested service for others! We can hardly hear the desire too frequently expressed for "a heart to praise (our) God, a heart from sin set free," yet surely we can profitably hear far more than we do of

A heart at leisure from itself
To soothe and sympathize.

While it must be conceded, then, that there is some ground for the common dissatisfaction with our present songs of worship, may it not often be true that one's aversion to hymns is not as unprejudiced or ingenuous as one really believes? A sincere lover of hymnology is very ready to acknowledge its peculiar faults and dangers. Indiscriminate praise is as uncritical as indiscriminate abuse. But when it comes to a bitter reviler of hymns, one may be pardoned for harboring suspicions. A woman-hater would hardly be expected to care for the love poetry of Burns, and it would be strange indeed if an agnostic of aggressive temper failed to be disappointed, bored, or irritated by the glowing religious lyrics of Charles Wesley or Isaac Watts, which to his mind must embody gross and childish superstitions. Is it easy—nay, is it possible—for such a man to weigh impartially the merits of the great hymns of the faith? The best recipe for learning to love hymns is very simple and old-fashioned, and the Chicago professor would undoubtedly accuse one of cant were one to suggest it.

When read critically and apart from the tunes to which they have been wedded, most hymns are not wholly satisfactory to the student of pure literature. But to say, as the professor referred to is understood to have said, that there is only one hymn which rises into the realm of literature is to the last degree absurd. "Lead, Kindly Light" deserves a high place in any candid estimate, but it is very doubtful whether there are not a dozen hymns quite as excellent. A familiar example is the superb lyric of Watts's beginning:

O God, our help in ages past,
Our hope for years to come.

It is easy to see that the critic was pleased with the utterly undogmatic temper of Newman's lines. Had the words *gentle Christ* been substituted for *kindly light*, the hymn would doubtless have been swept away into the limbo to which all the other songs of the Church were consigned.

Every great poet comes to us, like the founder of Christianity, to give us life and life more abundantly. But life is not summed up in the breathing of oxygen and the digestion

of food. When the deep moments of the Spirit are holding us, and the soul reaches out for strength and guidance, it is not to the poets of loveliness and external nature that one turns, it is to the poets of religion. The greatest literature reaches down into the spiritual soil. Sermonizing we do not want, but we do want a view of life which shall not leave out of account its largest and most important hearings. Art does not exist, as some have maintained, for its own sake, but for the sake of inspiring pleasure; and the greatest art is that which appeals to the highest and most permanent sources of pleasure. The purpose of science is to appeal to the intelligence—to impart fact. Art exists for the purpose of moving the emotions. But the emotions excited by Tennyson's "In Memoriam" are certainly of a higher order than those aroused by his "Airy Fairy Lilian." If, then, the highest art contributes to the highest pleasures, it must be related to the deeper emotions and the conscience—to the life of the Spirit. And herein lies the justification of hymns regarded as literature. In the past their utility has been very generally recognized by the Church; in the future their charm as well as serviceability is certain to become increasingly evident. One of the highest forms of the literature of to-morrow will be the hymn, and it will make its appeal not alone to the ecclesiastical zealot, but quite as much to the student and lover of poetry.

Frederick L. Knowles

Art. VI.—THE CAUSE AND CURE OF POVERTY.

It is only true to say that when the Christian Church began to wrangle about the nature of Christ it then lost sight of his great work. Christ was a being of great excellence and purity, and he extended a helping hand to all who had sunk to the lower depths of depravity and uncleanness. He came to better the condition of the race physically as well as save the soul from sin and death. His sympathy for the poor and unfortunate distinguished him from all other teachers of his day. He was the first teacher to care for the poor, and to recognize those whom the governors overlooked. The Pharisees courted the rich and treated the poor and ignorant with contempt. To preach the Gospel to the poor was a Messianic mark, as it is still one of the marks of genuine piety and love. No profession of piety is genuine that does not care for the poor and unfortunate. Wealth brings its possessor before great men, secures positions of influence and authority over those who are poorer, enabling a man to become a governor or senator. But wealth is always insecure. If it has been dishonestly obtained it is worse than useless to its owner. The treasures of wickedness profit nothing. It is better to be an honest poor man than a wicked rich one. A good name weighs more than a good bank account, and is rather to be chosen than great riches. There are advantages in riches and inconveniences in poverty, yet the great law of compensation holds good all along the line, and there is always some offset for either good or evil fortune. The rich man often feels a sense of pressure from the magnitude of his wealth. He is a slave to his own property. He is harassed by the continual demands for money, being in that respect almost as badly off as an impecunious wretch beset by a throng of relentless creditors. Often his health will not allow him to enjoy champagne or rich viands. His grand mansion is often only a boarding house for servants, and as for his wealth he is not even able to see it. When a good man becomes possessed of

a passion to get rich he soon becomes bad. "He that hath an evil eye hasteneth after riches, and knoweth not that want shall come upon him." It is better to be rich in spiritual qualities than in gold. How often does one meet with gray-haired men who once were princely merchants or lordly planters, and who are now compelled to struggle hard for a scanty support. Poverty and riches are relative terms. I would not call a man who has a good position and lives in a well-furnished house, and is able to supply his family with the necessaries and some of the luxuries of life, and is able to send his children to the public schools and provide them with books and papers, a poor man, though he may possess no real estate and have no income beyond what he earns. The man who has no income, no real estate, and cannot, either because of sickness or incompetency, supply himself and family with the necessaries of life, is a poor man. These were the poor for whom no one cared in Christ's day, and to whom he preached the Gospel.

So far back as we can trace the life of man on earth we find that human existence here began in poverty, or, at least, in what is usually called poverty. All the advance that the race has made has resulted from the efforts of man to better his condition, supply his wants, secure his existence, and enlarge his comforts. The effort of the race to abolish poverty and drive away distress and misery has produced what we call civilization. There is no hope that poverty will ever cease to be in this world, for all cannot become rich, and the masses can never win emancipation from the worry and care of getting our daily bread. The poor will be here always.

The causes of poverty are many. One cause of poverty is found in the fact that too many people prefer the city to the country. In the beginning of the century most of the people lived in the country, and practiced self-denial. The growth of cities in the present century is without a parallel or precedent in any previous age of the world. This shows a change in the habits of the people of the present age, and especially in this country, which has brought with it a radical change in

all the social conditions of life. There is a limit somewhere to the city's capacity to receive, assimilate, and properly care for its population. When the city is overcrowded those who cannot get employment become discouraged, forsake the house of God, and naturally drift toward vice and poverty, as godlessness is always productive of poverty. In all communities where the Christian religion flourishes there is comparatively little poverty. Whenever the experiment of doing without religion has been tried it has proved a failure. All the progress that has been made in the deliverance of the race from the slavery of savagery and poverty has been accomplished by Christian doctrines and methods. We cannot doubt that we are vastly indebted to spiritual influences for the victories we have achieved and the blessings we enjoy. Those who dispute this are special pleaders, dealing in sophistry and investing superficial things with fundamental importance.

In the country people used to be happy in houses with unplastered walls and carpetless floors. They exchanged work with neighbors, and obtained most that they needed by trade; but in the city there is no getting along without money, and there is a poor chance to get money when there are vastly more laborers than there is work. There are millions of people who are objects of charity in the cities to-day who were, before they left their little patches of ground in the country, making a comfortable living. The rich are not to blame because these people moved to the cities.

Another cause of poverty is incompetency. There are some excellent people living in this world who came into it destitute of the elements of success. Many men seem to have no faith in themselves, no assertiveness, no independence, no pluck, and no push. They are not to blame, but they have not the ability to succeed, and they will have to be helped under any social system.

Another cause of poverty very prevalent in this country to-day is found in the discontented disposition of many young men who do not stay long in any place or work faithfully at any employment. They have no staying ability. Lacking in

perseverance, when they get a good position they soon give it up. The job that they have, they think, is not up to their ability. I have seen preachers afflicted with the same mental ailment. The appointment they serve is never big enough for them. They are all the time looking for something better.

Another cause of poverty is traceable to parental neglect. Much of the poverty that now exists in our cities is chargeable to parents who failed to teach their boys and girls some useful and honorable means of earning their living, either by a trade or other occupation. When children are allowed to grow up without any special training for any particular kind of work, and have to make a living by any kind of employment they can get, to-day one thing and to-morrow something else, they will always be poor. Many of them will become objects of charity, and have to be helped by public or private philanthropy, or by both.

Another fruitful cause of poverty is the appetite for intoxicating drink. The day has arrived when a man who drinks cannot be trusted with work or responsibility. The only employment there is for him is to march the other men who drink up to the polls on election day to cast the ballot for some unworthy politician. Rum is the greatest of all causes of poverty, and will continue to be as long as it is made and drank. When a man drinks to excess he loses his position and is unable to find another; and if he drinks at all he will drink to excess. Drinking produces idleness, and idleness leads to poverty. If men would quit patronizing the saloon the institution would not only perish for want of patrons, but poverty would rapidly disappear. There will always be great poverty as long as there are saloons; and as long as drinking men can perpetuate them by their votes they will be likely to stay.

Another cause of poverty is found in sin. Some men do not try to be anybody. They drink, and swear, and relate vulgar stories, and curse the parson, and damn the Church, and never read a good book or paper, but seek the companionship of men of like degrading tendencies. All this tends to poverty. The Church is the best friend the poor man has on earth.

Some say that our present social system is the cause of most of the poverty that exists in our cities. They say that there would be no poverty anywhere if the monopolization of the land by those who control it was prevented. They insist that the weak worker shall share equally with the stronger, and they regard the individual as an inseparable member of humanity, with a duty to his fellows which he cannot cast off. They hold that everyone born into the world is a debtor to society for all he can do, a creditor to society for all he needs. They propose that the surplus substance of the rich man shall be divided among the poor. But if a man has worked hard from early morning till late at night, and has succeeded in securing a competency for himself and family, or even has become wealthy, is it right to take his property from him by legislation or otherwise and give it, in part, to some shiftless, drinking, worthless man who had the same opportunities, in the beginning, with himself? The law of the strongest can be violently suspended, but it lies too deep in human nature to be destroyed. Nature is mightier than artificial theory. All efforts which contemplate bringing up indigent, dissipated, shiftless people to the level of thrifty, enterprising, moral, religious, well-to-do folks, by an application of revolutionary social methods, or the reversal of established governmental regulations, must necessarily prove abortive. The whole income of the country equally divided would give but a paltry income for each individual, and the total incomes under such a system would rapidly diminish, since there would be no longer any incentive to enterprising talents. Men undertake things in hope of gain; but under such a system the object of every man would be to get his share out of the public fund with as little labor as possible. Invention would cease with the inducement that stimulates it. The state would have no money to spend for the rich results that private wealth creates, and the result would be retrogression and decay; every art would decline, and men would be on a common level of poverty and semibarbarism. Every scheme for substituting state control for individual

enterprise would result in the enervation of all industries and in the apathy of the individual. It would stop the beating of the heart of our industrial system. Who can foretell what evils would befall us if we should ever fall into the grasp of this new social system?

In spite of all the poverty of our great cities, in spite of low wages and "sweating systems," and tenement houses, and children put to work as soon as they can talk, and much more brutality, the condition of the laboring people of this country is vastly superior to that of any other country in the world, and is gradually improving. Socialism can never abolish poverty. Poverty can never be abolished by money given in charity, seeing that charity creates rather than removes poverty. It can never be abolished by state control, because government property is always less productive than private enterprises. It can never be abolished by the government ownership of land, because that would not make the land more productive, but less. Our present system gives every man the opportunity of making all of himself that he is capable of making or wants to make. It furnishes him a good education at the expense of the well-to-do and the rich. It recognizes his abilities and gives him the opportunities to exercise them. The social evils existing in our country to-day are chargeable to the selfishness and depravity of the human heart, and not to our governmental system. The evil is in the man, and not in the system. Individualism is the surest guardian the world has ever had of liberty and great endeavor. Instead of self-reliance in the battles of life too many men carry their grievance to the state and seek its aid. The progress of a people was never carved out by a state, but was born of the courage, the ambition, the hard sense, and the perseverance of men. He is a false teacher who promises to correct all the grievances of the masses by legislation.

The trials of the poor can in no way be lessened by persuading them that they are the victims of oppression. All men do not have equal ability to accumulate property. It is the superior efficiency of one individual over another which

enables him to accumulate more wealth than others. No one denies that there are mean rich men who have no mercy and who have the disposition to reduce the laboring class to a condition worse than that of the colored race of the South before the Proclamation of Emancipation was issued; but it is wrong to say that all rich men belong to this class. Many of them have in no way borrowed, begged, or stolen from the poorer man. Instead of injuring the poor man, the rich man has been a blessing to him. He has given him a larger, better customer for his products; he has given him a neighbor who is able to help him in a pinch; he has given him an employer better able to pay good wages, and has stimulated the desire in the poor man to become rich also so that he may enjoy the rich man's superiorities. Many a poor man has been aroused from an apathetic indolence by the rich man and started on the road to success.

Poverty can never be abolished by charity. We shall always have beggars as long as able-bodied men can make a living by begging. When those who are able to work, and will not work, are refused help without investigation, begging by such people will soon cease. Free board and free lodging have encouraged voluntary mendicancy, and have done more harm than good. Sick people and families cannot be benefited by such provision, and no others are entitled to it. Able-bodied men and women should not be helped except through some public industry. Work is what such people need, not charity. People who are usually self-supporting and make the best effort they can, but who, through lack of work or unusual sickness, are reduced to an extremity from which they cannot deliver themselves, are entitled to sympathy and help. Relief in such cases should be prompt and adequate. There are many such people in every community. They make application for assistance only when compelled to do so by necessity. Such people can be saved by proper means, and will continue to be respectable members of society, but if neglected many of them will drift into intemperance and crime. It is right to help worthy unfortunate people over

a difficulty; but what such people need and what they want is not charity, but the opportunity to work and make their own living. The best charity in the world is to give a man a chance to support himself and his family. Worthy people are not trying to get something for nothing. All they ask is a chance to help themselves.

Our government is all right, but it has been too generous. The fact that we have allowed more people to come to this country than can find employment is not a proof of social injustice to them. Oversupply of labor makes competition between laborers so keen that the price of labor is lower than it should be, and selfish, greedy capitalists have taken advantage of it and have oppressed the poor. Our government is not to blame for the low price of labor, but the selfish capitalists who are willing to prosper at the expense of their less fortunate neighbors are to blame. We do not need any new social system, but we need more justice between man and man. We hear too much to-day about social and moral reforms. What we need as capitalists and laborers is salvation, and the disposition to practice the golden rule. Social reforms are too often started to turn one set of men out of office to make room for another set. There are some well-meaning but deceived men who are making it their business to scatter the seeds of discontent, and make the American laborer believe that he is the worst governed and most oppressed person on the face of the earth; but this is disproved by every census report, and by the experience of every community, as well as by every savings-bank report in every State of the Union. The truth is, this country is by far the most prosperous country in the world. I am fully persuaded that labor does not, as a rule, get as good wages as it should, but it gets more to-day than ever before, and man is worth more and capital less than at any other time in the history of mankind.

There is no country in the world in which wealth counts for so little as in the United States. The worthy capitalist who furnishes employment for people, and thus gives them the opportunity to support and educate their families, is more

of a public benefactor than is the man who attacks him merely because he has wealth. But the man who uses his capital for the purpose of crushing competition and securing the passage of laws favorable to himself is an unworthy member of society, and not a benefactor in the truest sense.

We are not yet entirely free from past barbarous views of life, but we are traveling slowly on the road to complete emancipation. A better day is coming in the evolution of the race, but false theories promulgated by men who believe that they are called to lead the laboring class out of industrial servitude to social freedom are not hastening that day. Poverty is dreadful, but it can only be abolished in part, and that must be by the practical workings of the golden rule. Christ preached the Gospel to the poor, believing that the only way to elevate them socially, intellectually, and physically was to first save their souls. You may expend all the money you please in charity to help the poor, and you may work all the theories the human mind can conceive, but they will fail to better the condition of the poor unless you can create in their hearts the desire to live a better and purer life in the sight of God and before the world. Human beings must be elevated from within first, before they can be elevated and helped from without. The way to abolish poverty is to create the conviction in the minds of the poor that labor is not a disgrace, and that economy is not a sign of weakness, but that sin is ruinous; that God must be served, and that sobriety and industry are essential to success in this world, and necessary to make preparation for the next. If poverty is the result of sin the removal of sin will abolish it. You show me an ordinary intelligent man, who is an honest, painstaking workman —a man who is trying to obey God and meet all his duties to his fellow-man—you show me a man of that description who is able to work and is not making a comfortable living, and I will show you ten thousand who are not making a living because they are incompetent and vicious. David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Few genuine

Christians in the United States are suffering for the necessaries of life. Religion makes men prudent, economical, and industrious, and secures temporal comforts. It saves from sin, and sin is productive of poverty. How many beggars, to-day, have been genuine Christians from childhood on to the present? I doubt if one can be found. Criminals and beggars, as a rule, do not come out from Christian homes. Occasionally one may, but such instances are very rare. When Jesus preached the Gospel to the poor it was not for the purpose of simply saving their souls in heaven, but to prepare them for a successful career in the life that now is.

Many people in our large cities who are very poor, ignorant, and more or less vicious are often the descendants of a degenerate ancestry. They have been poured into this country by immigration during the past fifty years, and have filled our slums and tenement houses, our hospitals and asylums, almshouses and jails to overflowing. They cannot escape the results of their physical organization, which, in its turn, is an inherited result of ancestral degeneration. What social system is ever going to elevate them? There are fairly respectable poor men in every State in the Union who are furnishing recruits for this great army because, having been made to believe by revolutionary reformers that the present social system is entirely wrong, they have allowed themselves to become discouraged, and are soured at everything and everybody. They are out with the preachers and down on the churches, and have no use for anybody; and, what is worse, they have instilled into the minds of their children this poison, and have started them on the road to degeneration. They have been prejudiced against all the elevating forces in this world. What a pity! God save the people from pessimism!

There are some manifestations of selfishness in this country, however, which are horrible to contemplate. In all our great cities the evils of the "sweating system" are enough to make the blood of every true man and woman boil with indignation. Surely something can be done to free these lowly sons and daughters of toil from the merciless grasp of the

mercenary sweaters and improve their condition. The Christian people of the cities should root out this evil and exterminate it. We do not need a new kind of government in order to get rid of it, but a new heart in those who force men and women to work for starvation wages. Selfish human nature, if allowed to do so, will manifest itself under any system of government. The evil is located back of government, in the selfishness of human nature. We will get rid of our social ills when human nature is changed into the image of Christ, and not before. What we need in this country is better men and women. When the golden rule is practiced between man and man social evils will cease, and not before; for it is impossible to make bad men good men by legislation. The poor of one generation become the rich of the next. The only way for the poor of this generation to make the world a better place for their children to live in is to serve God themselves, set a godly example before their children, teach them to read the Bible, attend Sunday school, listen to the preaching of the Gospel, and show them the importance of submitting to the divine will in childhood, and of associating with good people. Jesus knew what the poor needed, hence he preached the Gospel to them. The way to save the rich of the future is to save the poor of the present; for the poor of to-day will be the rich of to-morrow. If we neglect to bring the poor of to-day to Christ neither the poor nor rich of to-morrow will be his servants. We may talk reform all we please, but if we allow the faith of the people in God and the Church to be destroyed the world will grow worse and worse until no new social system or change of administration can possibly save us as a nation. The only way to have a better government is to have better people; and the only way to have better people is to bring them under the power of Jesus Christ. In the Gospel is our only hope.

E. B. Randle.

Art. VII.—A NEW COSMIC SONG.

For nearly a century America has striven to find an adequate expression for herself in literature. Irving, Cooper, Emerson, Hawthorne, and Whitman have each contributed a note. Yet America remains largely unexpressed, and her eyes are still to the future in the world of letters as in every other phase of her activity. Mr. Mabie in his recent lectures at the Johns Hopkins University uttered a prophecy of hope as to our nation's literary future. He pointed out the widely prevalent talent of expression in both verse and prose, the strong independent nationality, and the growth of an American audience eager for literature. All of these are signs of our times. They promise a large achievement. May we not look for it within our own generation? Are our poets even now in their skillful minor work preluding a symphonic movement?

The appearance of such a poem as "Christus Victor," by Dr. Henry N. Dodge, is a kind of first fruits of this promise. Here at last is a singer with an adequate musical power who has abandoned trivial attempts. He has left the fleeting loveliness or the semiphilosophic pathos of the short poetry of to-day. In its stead he has essayed a cosmic theme. He would include all human life in his survey. He would study the greatest and most vital human problems. And he has made the largest-minded attempt in either American or English poetry in the last score of years. Like Emerson and Whitman, he has studied the ultimate realities of life, though in a very different spirit, and has endeavored to find the rationale of man's universe.

From this study of life he has come back filled with an optimism based on his faith in love. Too many in our day are driven back to skepticism as they face the world problems. Is evil really transient, or will it triumph? Does God rule man, or is life merely an undirected struggle for existence? Can we hold faith in the face of the awful crimes, individual

and national, which are committed every day? The answer has not infrequently been negative. In fact, not a little of the poetry of the present day has thrilled with a pathetic minor chord of hopelessness. The poet has failed to see the transience of evil and the permanence of good; he has wailed the destruction of his ideals, or has sung, "Eat, drink, and be merry, for to-morrow we die." The advent of a singer who can face all the problems involved in the bad and good of life and who is still buoyed with hope and reverent faith is a noteworthy fact in our American life. He comes back with faith in the possibilities of man, in the immortality of the soul, in the loving omnipotence of God.

Science, with its emphasis on brute forces, has stilled many a nineteenth century singer, and scientific speculation has darkened the hope of many a modern song. The "conflict of science and religion" has become trite and commonplace. Our poet, however, faces science boldly. In its assimilation of scientific truth to the passion of poetry, "Christus Victor" is a worthy successor to the work of Tennyson and Browning. Dr. Dodge is a physician with a thorough scientific training. Minute anatomical knowledge has risen into passionate poetry in several of the earlier sections of this work. Science has lost no fact, but imagination has found a song behind the fact. For example, this marvel of our human frame has a meaning to the poet beyond the ken of the anatomist:

> Before such lavish beauty of design
> I stand in awe, and contemplate the throng
> Of earth's unnumbered children, each one made
> With skill so wonderful. Here we behold
> The culmination of a mighty plan;
> Each step advancing from the lower depths
> Of reptile life displays a clearer mark
> Of nearer likeness to creation's head.

In a like manner, the scientific truth of the constant waste and repair of the body also acquires poetic meaning:

> How dreamlike and unstable is the form
> That wraps the spirit in its earthly veil!
> In ceaseless flight, the winged atoms haste
> From earth and sea and air—a rescuing host—

> To build anew this fast-dissolving frame
> That with each movement, with each thought, casts off
> The perished cells which die that we may live.
> . . . . . .
> We feel faint stirrings of immortal youth,
> And start with wonder at our fading flesh.

But beyond this occasional use of the special scientific data of his own profession the poet displays evidence of a wider scientific knowledge, a knowledge of the vast cosmic designs set forth in the various theories as to our material universe. Such sections as the thirty-third and the one-hundred-and-seventeenth sweep the broadest horizons of scientific synthesis. Science has evidently been a solid foundation for the feet before the soul took flight into the higher air.

But "Christus Victor" is primarily a religious poem, and is indeed representative of the most liberal Christian thought of the present day. For here in America, behind all the activity of our material civilization, behind its cynicism and self-pleasing, which are oftentimes far too apparent, behind our assertive arrogance of intellect, there is ever a deep religious sentiment. It is found in all denominations, and among thousands of serious-minded men beyond the pale of denominations. It sees deep below the conventional limitations set to the Fatherhood of God and the brotherhood of man by our formal creeds. It stands in a spirit of reverence before the unexplored infinities which lie around human life. It recognizes alike human possibilities and human limitations. Life has become more significant in the light of this broader Christian thought. "Christus Victor" represents this phase of present-day America—America searching the universe for ultimate foundations of belief. America needs such voice. She is happier that the voice is hopeful, and that the song rises to cheer mankind. The poet, moreover, mounts above dogmatism and sectarianism into wide catholicity of view. He is reverent, not blatant; tolerant, not bigoted. Not since "In Memoriam" and "The Death in the Desert" have religious thought and passion found such adequate expression in English verse. And without losing in breadth of

vision the "Christus Victor" has become more hopeful than the former, and simpler than the latter.

Nor with all its weight of thought does the work often lose the true method of poetry. In the middle of the poem, however, argumentation dims the light of inspiration. The theologian overcomes the poet, and the power wanes. Arguments are for theology and philosophy, passion is the essence of poetry. In "Christus Victor," generally, as in "In Memoriam," arguments are secondary, and the passion of faith and hope which springs out of the intellectual assurance that arguments give is primary. The author advances no new grounds for his faith. He, the rather, translates the prevalent thought of his times into the terms of passion. But this is all that even the greatest poets have done. Now, such passion in the face of the darkest problems and of man's deepest thought is the possession of all great religious teachers. It is present in power throughout the "Christus Victor." Nor is it a traditionary enthusiasm copied from other books, but a passion which thrills the highest souls of the current world of Christian thought. This passion in the poet, however, modulated by a tenderness and reverence which add charm and power to the poem.

Love is the keynote of the song. It is the key to all his philosophy. The Father-love of God and the brother-love of man will bring harmony out of all the discord of sin and pain. The poet's purpose is

> The triumph of Almighty Love to sing.
> Ah, Love, and Love alone, at last will solve
> All the vast threatening questions that distract mankind.
>
> . . . . . .
>
> Think not that Love is feeble or supine,
> Or yields to wrong or would at ease recline;
> Love is no sickly dotard, bent with years,
> No blushing maiden melting into tears.
>
> Love is a mighty passion and a flame
> No force can overpower, no conquest tame;
> Love is all-strong to knit us man to man;
> Ah, when will earth consent to heaven's plan?

Unlike aught else in earth or sea or sky
Love must itself impart or wilt and die;
Love grows by giving and is not content
Unless for its beloved it is spent.

Love is an angel whose awakening light
Can rouse the darkest soul, sunk deep in night;
Sent to refresh mankind so long oppressed,
Love yet shall light the world, for Love is best.

The poet rests with calm faith in love's all-conquering power. Is there wrong done by man to man? Brother-love will yet heal all. Are war and rapine the law of international relations? The universal brotherhood will at last prove itself a potent reality. Are viciousness and selfishness marring the glory of man's princely nature? Divine love and mercy will stoop to save, not to destroy. The poet holds fast to a divine love to the uttermost. Nor does he attempt to prove love. It is axiomatic spiritual truth to him. Thence grows his confident faith. The white light of love illuminates the whole world for the singer.

The pæan of immortality also is ever present throughout the "Christus Victor." Like Browning, the author feels the necessity of a future life to deploy the unused and unfulfilled energies of this. A loving Father will not leave us in such incompleteness. One fact after another lends assurance to this faith; yet, as in Tennyson, the assurance is based on intuition rather than reason:

O heart, thine intuition trust,
Dream on of greater things to be;
Thou feelest thou art more than dust,
And thou wouldst know thy destiny.

Exquisitely wrought analogies illustrative of this great truth stud the poem like precious jewels. Through them the hope becomes brighter and brighter to a perfect triumph of assurance in immortality. Yet this was not the triumph of a thoughtless optimist; like all great faith, it had begun in struggle and fear:

Spent as a wounded bird,
Fallen afield unheard,
My voice was mute.

Silent and hurt I lay,
While breathed afar all day
Spring's mellow flute.

Within me struggled long
Faint hope and dream of song,
My heart was dumb.

Slow came each tuneless day,
Went its mysterious way,
And I lay dumb.

From out this chill reign of doubt he emerged into faith:

Nay, cheer the heart, for even now
Where from the stem dead leaves are torn,
Lo, autumn buds of spring are born;
And hope is writ on every bough.

Though wintry dirges round me wail,
I hear the swaying branches sing,
I hear faint murmurs of the spring;
These buds will wake and life prevail.

Passing on from this assurance of the future life, the poet sings his prophecy as to the nature of that life. Tennyson in a few sections of his great elegy has touched on this with saddened heart, fearing lest the life after death might cause separation between himself and his friend. In "Christus Victor," however, heaven is presented as the consummation of the most glorious moral idealism, the fruition of man's purest and noblest wishes:

Ah, not in slothful ease shall we recline
And dream away our new existence sweet;
The dream is past, and life, more life is ours!
With ever new desire shall we ascend
Those paths that climb o'er glorious heights to Him
Whose beckoning hand forever leads the way.
No dreary days of care, no nights of pain,
No swiftly flying years that drag us on
With cruel haste to meet the dreaded end—
The end is past, and time shall be no more!
No more our little boats we daily launch
To creep in fear along our native shore,
But out upon the boundless ocean sail,
Free to explore the wonders of the deep.

Into that life beyond the grave will be gathered all the sons of men brought at last into harmony with the Father, there to deplore their energies in nobler duties. Nay, the poet's faith would advance beyond even that. All life is sacred. Even the dumb life of plant and animal may yet be included in "some far-reaching plan of life, some vast and wonderful design, embracing all creation:"

> Methinks the tide of life that flows from God
> Will strew no useless wreckage on the strand,
> Nor leave a periwinkle perishing for food
> In any inlet where it once has poured its flood;
> But rolling on with mighty surges vast—
> Life sprung from God, too vital to be lost
> In dark oblivion or to chaos tost—
> Will somehow bless all creatures at the last
> Through evolutions infinitely grand.

It is against the universal inclusiveness of this heaven, rather than against its nature, that dogmatic denial will be made by many Christians. Dr. Dodge, however, is firmly convinced of the all-saving love of God. It is the one phrase of his theme in which he looses the inspiration of poetry in the earnestness of argument. Yet there is abundance of lyric passion also. Man's wickedness cannot daunt the poet's faith in the universal saving love of the Father. Like Tennyson he trusts that

> Somehow good
> Will be the general goal of ill—
> That nothing walks with aimless feet;
> That not one life shall be destroyed,
> Or cast as rubbish to the void
> When God hath made the pile complete.

Like Browning, his

> Hope is a sun will pierce
> The thickest cloud earth ever stretched—
> That what began bad can't end worst,
> Nor what God blessed once prove accurst.

But what appears in the two great Victorian poets as mere yearning is glad faith in "Christus Victor." All theologies to the contrary, he sings his faith:

Ah, not till his last child has entered in—
The last, lone, weary soul from the dead earth
Will God our Father bid you, portals fair,
Upon your golden hinges joyful swing;
To sin and sorrow shut, to night and death.

. . . . . .

Ah, never sank a sinning soul so low
But God's paternal hand could deeper go
His perishing child to save.

Though shipwrecked by sin's overwhelming weight,
God's hand has rescued from as hard a fate
Some other castaway.

How shall I set a limit to his grace,
How dare I cloud the glory of his face?

Abide his time; have faith through weary days
That at the last each soul shall sing his praise
Who molds the hearts of men.

Again this faith in the all-saving Fatherhood breaks forth:

Though man forgot from whence he came,
Or with neglect his birthright scorn,
He cannot change his rank or name,
For he a child of God was born;
Of royal lineage he, and princely birth:
His Father is the Lord of Heaven and Earth.

. . . . . .

Naught, naught the mighty bond can break
That binds the Father to his child,
Nor Death nor Hell his purpose shake,
Though vast their storm and wreckage wild;
Man is of royal lineage and birth:
His Father is the Lord of Heaven and Earth.

The Lord of Life, who brought him forth,
Undaunted by the sin of man,
Ingratitude and folly's froth,
In triumph will fulfill his plan;
We are of royal lineage and birth,
Sons of the Sovereign Lord of Heaven and Earth!

This belief runs counter to our creeds. It reads the gospel of God's Fatherhood and of Christ's self-sacrificial love with a world-wide generosity. Will not even those who honestly dissent sympathize with the tender passion for man which so evidently inspired the faith of the poet?

"Christus Victor" is likewise the expression of the brother love among men here in this present life. Some of these strains remind us of Burns, but they are more evidently the work of a thoughtful student of life, who has been pained to see how selfishness has often torn asunder this bond of brotherhood. He sees the awful degradation of humanity in our great slums, its cruel greed in trade, its outbreakings into the demonism of recent wars. Yet the passion of brotherly love can inspire a faith overcoming all this. The worst evils of human life will yet be healed by "the brotherhood of man, the federation of the world." This earnest Christian brotherhood finds many beautiful forms of expression in the poem:

What man soe'er I chance to see—
Amazing thought—is kin to me,
And if a man, my brother.

What though in silken raiment fine
His form be clad, while naked mine;
And if a man, my brother.

. . . . . .

What though he sit in royal state
And for an empire legislate;
He is a man, my brother.

What though of strange and alien race,
Of unfamiliar form and face;
He is a man, my brother.

. . . . . .

What though his hand be hard with toil,
And labor his worn garments soil;
He is a man, my brother.

. . . . . .

What though his hand with crime be red,
His heart a stone, his conscience dead;
He is a man, my brother.

And when we pass upon the street,
It is my brother that I meet;
Alas, alas, my brother!

. . . . . .

Though dimly there that image shine,
It marks the soul a thing divine,
A child of God, my brother.

Though deep the abyss with darkness lower,
'Tis but the measure of his power
Who thence will raise my brother.

A Saviour to the uttermost,
He will not see his brother lost,
Nigh ruined, yet his brother.

Growing from this loving sense of brotherhood is the obligation of fraternal duty, which is also wrought into song:

Suppose a kindly word of mine
Could lift the clouds and bring sunshine;
Am I my brother's keeper?

Suppose the weary worker toils,
For scanty pittance delves and moils;
Am I my brother's keeper?

Suppose in penury and fear
My neighbor see the wolf draw near;
Am I my brother's keeper?

Suppose beneath the tyrant's heel,
Some distant nation anguish feel;
Am I my brother's keeper?

Perhaps—who knows?—perhaps I'm not!
Self-centered soul, hast thou forgot
The marvel of our common lot,
The mystic tie that binds us all
Who dwell on this terrestrial ball,
Stupendous hope of time and song,
The bourn for which the ages long?
How hard our hearts must seem to Thee,
Exhaustless Fount of Charity!

This faith in brotherhood lends strength to his enthusiasm for the divine gift of freedom. He sings a strenuous praise of liberty, and summons to duty the lovers of freedom. He calls to America to live up to her proud birthright of liberty. She is appointed to emancipate man from tyranny. Her destiny is to liberate the world. In this passion he greets our country:

Nourished by Freedom here
Shall a new race appear,
From many, one;

Beneath her ample shield,
Upon this widespread field,
Shall ancient strifes be healed,
New life begun.

Here will the Lord make plain
Things men have sought in vain
Since time's first morn;
Called forth by Freedom's might
Here first shall see the light
Vast powers for man and right,
As yet unborn.

For her, too, he chants:

In the Titanic struggle yet to be
When right and light and human liberty
With powers of greed and tyranny engage
In mortal combat, final war to wage—
A world-wide struggle coming on apace
In many a waking land and longing race—
My country, do thou make a valiant fight
And for the people's cause put forth thy might,
And may the Lord of Hosts who made thee free
Make thee, great guardian of liberty,
To lead the nations, marching in the van,
The fearless champion of the rights of man;
Arm thee with light, and with immortal fire
Thine altars keep aflame, thy heart inspire,
Lest commonweal be counted little worth,
And Freedom, throttled, perish from the earth!

The poet has mounted high above the current supineness of skepticism as to the more ideal patriotic enthusiasms of America. Faith in America rings clear.

For all the lofty idealism of the poem Jesus Christ is the fountain head. The poet's theme is Christ, the Victor—victor over sin and death. In earnest devotion he prostrates himself before the Son of man, offering him his tribute of love and praise. From him came the assurance of immortal life; through him was revealed the Father-love of God; because of him the light of liberty ameliorated human life. In Christ is the answer to all the poet's doubts and the culmination of all his hopes. So the poem ever returns to the lyric note of wor-

ship. No poet has wrought more lovingly his tribute to him who is Master and Saviour of us all.

> Hail Victor, Firstborn from the dead!
> Open our eyes to see thy radiant face;
> Make us to feel thy presence, know thy grace,
> From glory unto glory led.
>
> Bring to our darkened minds new light,
> Diffuse thy quickening radiance far and near;
> Vanquish the might of sin, dispel our fear,
> And let thy day o'erwhelm our night.
>
> Wake our dull souls from drowsy sleep,
> Let us not here be fully satisfied;
> Help us to use with thee to worlds untried,
> Lead thou the way and near us keep!

The poem culminates in that wonderful chant of his passion and death, a chant that touches the very high-water mark of religious song.

Only at far-distant intervals have our poets attempted songs of such cosmic scope. America will yet be proud of this voice now added to her chorus of song. The work has been greeted with "faint praise" as yet. But we may quote from a letter of Sidney Lanier: "Many critics have seemed to be forever conciliating the yet unrisen ghosts of possible mistakes." May such timid reserve be cast aside in a glad receiving of his inspiration and in thankful participation in his faith.

Chas. W. Hodell

Art. VIII.—INSPIRATION NOT INVALIDATED BY BIBLICAL CRITICISM.

The validity of the biblical doctrine of divine inspiration is inseparable from the following considerations:

1. Divine inspiration, when claimed by a teacher, serves as a guarantee of the validity of his precepts and the trustworthiness of his statement of facts.

2. It is attributed only to the original authors of Scripture as such.

3. The fact, and not the mode, of divine inspiration is important.

4. The truths of duty and destiny have been presented by the inspired authors in a legitimate and adequate literary setting.

5. The modern scholar is not competent to reconstruct the canon or to mutilate any of its books.

6. Divine inspiration, as a biblical fact, is not disturbed by discrepancies between the Bible and other ancient records.

7. Discrepancies between the books of the canon itself do not invalidate the divine inspiration of the authors of those books.

8. The divine inspiration of the biblical authors is abundantly attested by miracles, prophecy and its fulfillment, and by the character of results realized from their ethical and religious precepts.

In discussing the foregoing considerations we shall find the biblical doctrine of divine inspiration is not invalidated by its critics. The authority of the Scripture, in ethics and religion, is closely related to the question of the divine inspiration of its authors. But the value of the Bible in matters of faith and duty would remain unimpaired, even though the dogma of inspiration were unknown or should be discarded. The laws of human duty contained in the word of God are just and true, irrespective of all questions of their origin or manner of promulgation. The dogma of inspiration does not give them their force or value. They have intrinsic value, for they are founded in truth. While a divine origin, attributed to a

precept, may serve as a recommendation, inducing individuals to try the experiment of observing its requirements, yet, when properly tested, the precepts of Scripture always recommend themselves.

1. The trustworthiness of Scripture in questions of history and natural science is also intimately related to the doctrine of divine inspiration. Whatever the character of the truth which the inspired writer aims to teach, whether ethical and religious or historical and scientific, we shall find that divine inspiration is a guarantee of its validity. We may now inquire, What is the aim of the inspired writer? It clearly is not to teach history and natural science as such, but is to teach ethical and religious truth. But while this is the aim of the inspired writers we find certain facts of history and natural science are necessarily involved in vital connection with the ethical and religious truths taught. Now while Scripture does not assume to be a text-book in matters outside the ethical and religious sphere, still its references to questions of history and natural science are certainly trustworthy, for where *facts* of history or science are involved in vital connection with the system of ethical and religious truth taught, divine inspiration is a guarantee that *facts* have been given. The historical portions of Scripture are in some instances vitally connected with the plan of salvation in Christ. Only a divinely inspired mind could give the world an accurately authentic narration of the great events of the past. There have been many historians, but among them is wide divergence of opinion on many essential points. If we had the work of an inspired historian we would expect it to agree in the main with that of the uninspired historians, and yet to differ from it in some particulars. The historical portions of the Bible are being found in remarkable agreement with the ancient records found in Bible lands. We would not look for agreement in all points, for the inspired writer, in compiling his materials, would sift the false from the true. If, therefore, the monuments do not agree in some instances with the biblical record we are at liberty to reject the testimony of the monuments, for the inspired writer rejected it before us. As a writer of history the inspired

writer was like other historians. He was at liberty to gather the materials for his work wherever he could find them. Some facts were doubtless of human origin, while others may have been made known to him from God. His only concern, however, was that they should be facts. His power of discernment was a gift of the Holy Spirit. The inspired writer was also a higher critic. His human powers were used in cooperation with the divine. He gathered his materials from existing literature in keeping with the rules and principles of criticism appropriate to his own age, and in addition to this he was assisted by the Holy Spirit. His work was therefore of the highest authority.

2. The original authors of Scripture, as Scripture, were under divine inspiration. The reality of their inspiration cannot be questioned any more than can the other facts recorded, for both alike are matters of record. But divine inspiration cannot be claimed for the thousands of copyists who have transcribed the Scriptures from age to age. It must not be supposed the Scriptures have been miraculously preserved from corruption by the Holy Spirit during all the ages, for, having given important truth to mankind in a self-consistent historical and literary setting, God left its care and preservation to human resources.

3. We must not suppose God confined himself to any particular mode of inspiration. "No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost." Just how the Holy Ghost moved men to speak is not important. The *fact* and not the *mode* of inspiration is of importance.

4. The truths of duty and destiny have been presented by the sacred authors in a legitimate and adequate literary setting. With reference to the mode of divine inspiration we are not specially concerned. It is interesting to note, however, that ethical and religious truth taught in the Scriptures are embodied in a literary setting composed of history, prophecy, poetry, and law, and are interwoven in metaphor, simile, trope, allegory, parable, hyperbole, enigma, and other figures of speech. The only question to be raised here is this, Is the literature of the Bible legitimate and adequate as a medium

for conveying such important truths to mankind? The literary usage of all ages certainly proves it is both legitimate and adequate. God is therefore justified in giving us just such a Bible as he has given us.

5. The modern scholar is not competent to reconstruct the canon or to mutilate any of its books. The work of the authors of those books is of the highest authority. The higher critic of to-day is no more competent to reconstruct or demolish the work of the higher critic of three thousand years ago than will be the higher critic three thousand years hence to demolish the work of present-day scholars. As the disciples were admonished by the Lord to beware of the leaven of the Pharisees, so must we beware of the conceit of the modern scholar. The higher critic of the "destructive" class has a contention with the inspired writers themselves, and also with the men who collected their writings into the canon. He is not competent, however, to demolish the work of the former or to reconstruct the work of the latter. The sacred canon was formed by men who were acquainted with the books themselves, and also with facts of written and unwritten history which supported the claims of those books to a place in the canon. We have the books, but many of these facts have been lost to us. The scholar of to-day cannot possibly know as much about the trustworthiness of the respective books, or their claims to a place in the canon, as did the scholars who placed them there; hence the scholar of to-day is not competent to change the canon or to mutilate it by rejecting the unmistakable interpretation of those parts which support facts distasteful to him. But this is the course pursued by the "destructive" higher critic, for he rejects all interpretations of its language and eliminates all portions of it which give support to distasteful facts; and he undermines the credibility of the Scripture by denying the most apparent facts of its age and authorship. He assails the Bible itself. No man can thus rend asunder the Bible itself, and at the same time lay claim to the name Christian. The books of the canon may not be thus torn to pieces and rejected in part. The canon may be either accepted or rejected, but it may not be openly or covertly mutilated.

6. The divine inspiration of the authors of the Scripture is not invalidated by discrepancies between the Bible and other ancient records. As a body of history the authenticity of the Scripture is supported by all the confirming testimony of the ancient monuments, while the contradictory testimony of the monuments may be explained in either of two ways: It may have been matter previously rejected by the inspired writer himself, or the discrepancy may be due not to an error in the testimony of the monument, but to the mistake of a copyist in transcribing the biblical record. But owing to the jealous national spirit of the Hebrews, and their genius for religious things, it is probable that very few errors of any importance were ever made in all the work of transcribing their sacred books. It is highly probable, too, owing to this jealous care of the Hebrews for their holy institutions and sacred history, that all discrepancies between the Scriptures and the other ancient records are due to the previous rejection of those ancient records by the inspired writers as false. So far, then, as the contradictory testimony of the monuments is concerned our copy of the Holy Scriptures, the work of uninspired copyists, possesses the same authority as the original.

7. Discrepancies between the various books of the Bible, or between different versions of the Bible, do not invalidate the divine inspiration of the authors of those books. All these supposed contradictions seem capable of explanation. To one class belong such instances of discrepancy as that found in First Chronicles and in Second Samuel, where a difference appears in the name of the owner of the thrashing floor, and in the kind and sum of money David paid him for it when Israel was numbered. Here the difference is only an apparent difference. The writers simply employed different but equivalent terms in describing the transaction. To another class belong such instances as that found in Genesis vi and vii, where Noah was instructed in gathering the animals into the ark. These instructions are fragmentary, but as a whole are quite complete, and taken together are not contradictory. In another class may be placed such cases as the discrepancy found in the genealogies of Christ. Different phases are pre-

sented of the same subject. One of these genealogies presents the natural and the other the legal pedigree of Jesus. Our ignorance of the written and unwritten customs of the ancient Hebrews tends to foster doubts or suspicions concerning their ancient records, which would be found groundless had we fuller knowledge of those customs. Other cases may be explained as being statements of similar, but not identical, incidents. Some discrepancies have originated in the variety of names applied to a person or place, or in the different methods of reckoning times and seasons, or in different local and historical standpoints, or in the custom of expressing numbers by letters—several of which closely resemble each other, and also in changes in the use and meaning of terms. Such discrepancies do not invalidate the authority of the Scriptures or the divine inspiration of their authors. We may now inquire, Does our copy of the Scriptures—the work of uninspired copyists—possess the same authority in ethics and religion as the original? It certainly does, unless it can be shown that the Scriptures have undergone some fundamental changes which affect those doctrines. The burden of proof in this matter of course rests upon the critics. Discrepancies between the books, or between different versions of the Scripture, might affect its ethical and religious teachings. An illustration of this may be seen in 1 Thess. v, 23, where "sanctify you whole," as it occurs in the Greek, has been translated "sanctify you wholly" in the English. The Greek adjective "whole" has been changed in the English version to the adverb "wholly"—an unwarranted though explainable change. In addition, then, to the causes of discrepancy previously mentioned, which might possibly affect history or doctrine, may be mentioned the traditional beliefs of the translators of Scripture from one language to another. The Old Testament was not exposed so much to this danger as the New Testament, for the formulation of theological doctrines belongs to the later times. Such errors and dangers may be obviated by reference to the Scriptures in the original tongues. Revelation of ethical and religious truth has been progressive, and has its culmination in the life and teachings of Jesus Christ. We may safely and confidently affirm not one fun-

damental fact or principle of the Holy Scripture has been lost or corrupted by any error which has ever been discovered in it.

8. Christianity purports to be of divine origin. Its ethical and religious ideals transcend all those which purport to be of purely human origin. They transcend all conceptions and ideals of other sacred systems which purport to be of supernatural origin. It is undeniable that an otherwise fallible man may become infallible by the inspiring aid of the Holy Spirit. The reality of his divine inspiration and of his infallibility must be adequately attested. The claims of the biblical authors to divine inspiration have been attested by miracle, by prophecy and its fulfillment, and by the character of results realized from their ethical and religious precepts. Christianity appeals at once to the most enlightened conscience and common sense. It gives to the world the highest type of personal character, of society, and of the home. All this seems a sufficient guarantee to any honest seeker after truth that we have the fundamental teachings and facts of divine revelation substantially as they came from God. Moreover, the ethical and religious teachings of the word of God are daily confirmed as true and trustworthy in Christian experience, thus illustrating the validity of the sacred authors' claims to divine inspiration. With the doctrine of divine inspiration thus supported and confirmed the critics may cavil, but devout minds need not be disturbed.

Geo H Bennett.

Art. IX.—APOTHEOSIS AMONG THE ANCIENTS.

The object of the present paper is twofold: to throw some light upon one phase of the religions of the past, and to examine in this light three events in New Testament history—the attitude of mind of Pilate to Christ, of the inhabitants of Lystra to Paul, and of Cornelius to Peter.

The particular phenomenon referred to is the attribution of divine honors to fellow-mortals, a form of worship which, though abounding in antiquity, is repugnant to the modern enlightened mind, a profanation abhorrent to our stricter principles and ideas. The persons referred to, Pilate, the Lystrans, and Cornelius—were all, no doubt, influenced in their actions by not only the traditions coming down to them from the past, but also by the practices in vogue in their own day and country. It is therefore pertinent to our inquiry to determine more definitely what this past meant to them, and to study their environment. As preparatory to the study of the phenomena under consideration we must divest ourselves of all modern conceptions of the Deity and his attributes and enter into sympathetic relations with this side of the religious life and worship of the ancients. This furnishes the proper perspective; to apply the standards of the present century to the feelings and customs of people who lived many ages ago is manifestly unfair. To the modern mind they are seen through a dense, if not opaque, medium; to the ancient mind they are natural and intelligible. Having "oriented" ourselves, we shall consider *Where*, *When*, and *How* this custom originated, and treat our subject under three heads, *Before*, *During*, and *After* the Augustan Age.

I. Before the Augustan Age.

Here the questions, *Where*, and especially *When*, did this custom originate, are difficult to answer. In regard to the first question, there seems to be practical agreement among authorities. Otto Hirschfeld * and Friedlænder † assign its origin to the Egyptians and Persians (though the latter places

* Otto Hirschfeld: *Sitzungsber. d. Akad. d. Wiss. zu Berlin*, 1888, p. 833.

† Friedlænder: *Sitten Gesch.*, iii, p. 647.

the Persians first in order), while Meyer * places first in his list the Assyrians. The date for the origin of the custom is beset with difficulty, but it unquestionably reached back to a remote antiquity. The only authority to give a date, as far as I know, is Charles A. S. Davis, in *The Book of the Dead*, who says that in Egypt it was as early as the fifth dynasty that the Pharaohs claimed to be incarnations of the god Ra, the supreme god, the creator of the world. There had been some dispute regarding the date of the fifth dynasty, but if it is, as some scholars maintain, to be placed about 3000 B. C., we see how far back in antiquity we must place the starting point; and, if Meyer's view is correct, it even antedates this. As for the nations of the Orient, we know that it was a custom reaching far back into the past to pay divine honors to their kings indiscriminately, not compelling them, as did some nations, to wait until after death for the opportunity of enjoying divine honors. In India the custom goes back to a remote age. Edward W. Hopkins, in his work on The Religions of India, informs us that after the Hindus conquered India the priests were considered gods. It was part of the creed of Jainism, which is said to have originated about 700 B. C., to deny God, but worship man. In Greece the practice prevailed from the earliest times. Here we meet the ἡμίθεοι, or demigods, who in some cases were of divine, in others of human, origin. Hero worship was common, and mythology abounds with instances of mortals who were deified and worshiped. One of the earliest instances is that of Leukothea, the daughter of Cadmus, who was worshiped after death as a sea-goddess.† The worship of heroes and of the dead, according to Roscher, ‡ first arose among the Ætolians and Dorians. The Spartan lawgiver Lycurgus was greeted as a god by the Delphic Oracle,§ and Plutarch says that there was a temple at Sparta in which he was worshiped as a god.‖ Another Spartan lawgiver, Lysander (about 405 B. C.), was the first of the Greeks, according to Plutarch and Pausanias, to receive

* Meyer: *Konversation Lexikon*, s. v. "Apotheosis."
† Compare Homer, *Odyssey*, v, 333 et seq., and Cic., *Tusc.*, i, 28.
‡ Compare Roscher, *Lex. d. Gr. u. Röm. Myth.*, s. v. "Heros."
§ Compare Herodotus, i, 65.
‖ Compare Plutarch, *Lycurgus*, 31.

divine honors while still living.* We read that the Greeks erected altars to his worship, offered sacrifices to him, and sang hymns to his honor. Then followed Brasidas, Agesilaus, and Philip II of Macedon, all of whom were the recipients of divine honors. Boeckh † explains this as a revival of the view prevailing during the Heroic Age, that the kings were sprung from Zeus,‡ and is an extension of hero worship. Parallel to this belief in the divine origin of kings is a similar belief of some nations of more modern times, the Saxon, Danish, Norwegian, and Spanish, who believed that their kings sprang from Odin. Alexander the Great seems to be the second of the Greeks to receive divine honors during his lifetime. He was worshiped by the Egyptians and Persians as well, and looked with great favor upon all comparisons of himself with the god Dionysus. § The third, Demetrius Poliorketes (about 311 B. C.), was worshiped in Athens itself as ὁ σωτήρ, the saviour, and enrolled among the tutelary deities of that city. About a century later we find Greece following the lead of the people of Asia Minor in paying divine honor to their rulers, as, for example, to Flaminius, Sulla, and Lucullus. ‖ But the Seleucidæ and Ptolemies broke all records in their claims and in the extravagant honors which they received. In their reign apotheosis reached its apogee. During the last years of the republic the Greeks in Southern Italy worshiped the Roman proconsuls. Later in Athens and Sparta, and especially in Corinth, altars and temples were erected to the worship of Cæsar and Augustus. An inscription at Ephesus represents Cæsar as "a god visible and the common saviour of mankind." ¶ At this time many men were deified.** How

* St. Augustine, *De Civ. Dei.*, xviii, 19, it may be noted, mentions Codrus receiving honors: "et hunc Athenienses tamquam deum sacrificorum honore coluerunt." However, he fails to say whether this was during his life or after his death. If this Codrus was the king of Athens, who according to tradition flourished 1068 B. C., he would be among the earliest to receive divine honors.

† Compare Boeckh, *Encycl., u. Meth.*², p. 435.

‡ Homer, as is well known, considered Minos to be of divine parentage. This view receives a peculiar interest at the present time from the fact that recent excavations have brought to light the palace of Minos, king of Crete, who lived four thousand years or more ago.

§ Compare Droysen, *Hellenismus*, i, 2, 230.

‖ Compare Otto Hirschfeld, *Sitzber. Akad. d. Wiss. zu Berlin*, 1888, p. 835. This worship was frequently associated with the worship of the goddess *Dea Roma*.

¶ Compare C. I. G., 2957. ** Compare *Cic. ad Quint.* Fr. i, 7; Suet., *Aug.* 52.

wide was the scope of this all personifying faith of the ancients may be seen from a statement of Prodicus: "The ancients deified everything which was of use to man." * Before concluding this section it should be noted that the fact that so many Romans had been worshiped as gods in the provinces could not but have prepared the way for the worship of the emperors in Rome.

The Romans were remarkable for their religiosity. What nation can boast of more gods? Cicero says,† "Numerus deorum innumerabilis." According to Prudentius,‡ "Whatever the earth, whatever the sea brings forth, that they called a god." Is it any wonder that Petronius wittily says of his time,§ "Our land is so full of divinities that it is easier to find a god than a man in Rome." With such a wealth of gods, and with such a cosmopolitan population, the worship of human beings, when once fairly started, grew rapidly. This start was with Caius Julius Cæsar, for one need hardly take into account the deification of the mythical Romulus.‖ Cicero, the leading theologian of his time, would not allow the people of Southern Italy to pay him divine honors during his lifetime. Apotheosis among the Romans practically began with Cæsar, the man of universal genius, a man so great that ¶ with his worship apotheosis becomes firmly established in Rome. From the Roman point of view, which looked solely at greatness of intellect and greatness of power and excluded moral considerations, it may be stated if any of the Romans merited deification, that man was Cæsar.** His worship in Rome was established in this way: an altar was erected in the market place, a temple was erected here to his worship, and a college of priests organized to have charge of it. The Senate itself passed a decree requiring the worship of the new god.

* Compare also *Firmicus Maternus*, cap. 7, 6.

† Compare Cicero, *De Nat. Deor*, i, 84.

‡ Compare Prudentius, *Contr. Sym.*, i, 297; compare also Max. Taurin, *Patrol*, 57, 405; and *Min. Felix*, 6, 1; St. Augustine, *Civ. Dei*, iii, 12.

§ Compare Petron., 17.

‖ Tertullian, *ad Nat.*, ii, cap. 9, satirically comments upon the deification by the Romans of a murderer.

¶ Cæsar: "The most complete character in history."—*Lord Bacon;* "The foremost man in all the world"—*Shakespeare;* "The greatest name in history"—*Merivale;* "The entire and perfect man"—*Mommsen.*

** Servius, *ad Verg. Ecl.*, v. 56, says, "Cæsar, qui primus divinos honores meruit et Divus appellatus est."

under the name "Iupiter Iulius." * They further decreed that no image should be made of Cæsar as he was really and truly a god. Suetonius tells us that the people fully believed in the divinity of Cæsar. It should be noted that, although Cæsar in his lifetime had no temples at Rome dedicated specifically to his worship, he allowed images of himself to be placed in the temples in the city, and appointed priests for this service. After the death of Cæsar the people believed that a comet which appeared soon after that time indicated that he had been admitted to the councils of the gods.† The worship of Cæsar received much encouragement from his adopted son, Augustus. The first of the emperors was a born diplomat, a shrewd statesman, and one who made the most of every situation, one who made all things work together for his good. His keen mind must have fully appreciated the enormous advantages accruing to one whose person was considered sacred, who was looked up to as to a god, and that nothing more effectual could be devised to assist him in the furtherance of his plans as head of the Roman government and Roman religion. Politics, therefore, had something to do with the growth of the apotheosis idea. Cæsar's worship once established was fruitful in consequences.‡

II. During the Age of Augustus.

The great Cæsar's mantle fell upon one worthy to wear it. Praise almost equally great has been bestowed upon Augustus. Merivale says: "The establishment of the Roman Empire was after all the greatest political work that any human being ever wrought. The achievement of Alexander, of Cæsar, of Charlemagne, of Napoleon, is not to be compared with it for a moment." The name "Augustus" was in itself no small achievement, for when it was gained much was gained. It seemed to Octavius and his circle that no title hitherto employed would be adequate to his exalted position as head of the Roman government and Roman religion. "Augustus" seemed a befitting title and one that had much to recommend

* Compare Mommsen, *Staatsrecht*, II ², p. 733.

† Compare Vergil, *Ecl.* IX, 47; Suet., *Cæs.*, 88; Dio Cass., XLV, 7; Pliny, *Nat. Hist.*, II, 24.

‡ Compare Cic., *Phil.* 2, 43; Dio Cass., 44, 4; Suet., *Cæs.*, 76; *Florus*, 2, 3.

it. This name suggested religious sanctity and surrounded the son of the deified Julius with a halo of consecration. It was closely connected with their worship, with the temples, the *auguries* by which the divine will was revealed, and it was connected with the favor and "*authority*" of Jove himself.* There could therefore be but one result of the assumption of this name. The Romans must have fully appreciated the logical outcome, for one of the writers of this period, Vegetius,† says, "Since the name is '*Augustus*' his worship must be established, as he is a god incarnate and present." The leading poets of his age gave their sanction and indorsement to the claim, and did much to further his worship. The language which they used is to the modern mind most remarkable. Vergil, noted for his sincerity, addresses his quondam schoolmate,‡ Augustus, seven years younger than himself, as a god with the powers of Jupiter or of Neptune, and concludes, "Enter upon thy divine honors and accustom thyself even now to be invoked in prayers" (compare *Georg.*, i, 24 f.). This may be considered to be the language of a courtier, but as Augustus had such unlimited powers as a ruler on earth, as a god his powers should be equally great. Taking into consideration the feelings of the times, such language is in perfect accord with the ancient ways of thinking. It is also true, as Sellar well says,§ "There is no passage in Virgil, scarcely any in Latin poetry, which must strike the modern reader as so unreal as this, or so untrue to the convictions of educated men." Horace, the favorite Latin poet of all climes and ages, says, "By me Augustus will always be considered a god," ‖ and "Let us pay now, while he is with us, the honors due him." So Propertius refers to Augustus as a god,¶ and Ovid goes to greater extremes than any of these poets, "Adore him, he is above all other gods." ** Manilius, also, uses similar language, and Val. Maximus goes so far as to say (a statement

* According to Ovid, in his *Fasti*, the word is equivalent to "sanctus," holy "sacred, and these two words are frequently joined together by Cicero, as, *De Nat. Deor.*, i, 119; ii, 62, 79; iii, 53.

† Compare Vegetius, *R. M.*, ii, 5. ‡ Compare Berne Scholia to Vergil.

§ Compare Sellar, *Rom. Poets of the Republic*—"Virgil," p. 224.

‖ Compare Horace, *Carm.*, iii, 5, 2; *Epist.*, ii, 1, 15; *Carm.*, iv, 5, 24.

¶ Compare *Prop.*, iii, 11, 66, and iv, 11, 60.

** Compare Ovid, *Trist.*, iii, 9, 12; v, 9, 12.

showing the feeling of the time), "The Cæsars are gods more real than the ancient divinities of Olympus, for we have *only heard* of those divinities, but *we have seen* the Cæsars!" It will thus be seen that during this age the writers all, both great and small, referred to Augustus as a god. But before we pass censure upon the writers of this period for using such extravagant language we should remember that the Senate itself had officially decreed divine honors to him.* In the city of Rome Augustus strictly prohibited the worship of his person during his lifetime,† but in Southern Italy, according to Appian, statues were erected to him by the inhabitants and he was enrolled among their tutelary gods. Coins have been found in this section with the superscription IVPITER DEVS, and some represent Augustus with a halo about his head. Inscriptions, too, have been found showing that temples were erected to the worship of Augustus during his lifetime at Pisa, Pompeii, Assisi, Præneste, and Puteoli. In the provinces he was more freely worshiped; Ephesus, famous for its temple to Diana, was hardly less famous for its temple to Augustus. Inscriptions have been found at Ephesus in which he is referred to as Θεός and Σωτήρ. At Nicæa, also, a beautiful temple was dedicated to his worship. Pompey, also, was worshiped in Southern Italy, Mark Antony in Asia and Egypt. This, in brief, shows how widespread the worship of mortals was during the Augustan Age.

III. After the Augustan Age.

Suetonius tells us that certain sharp-sighted persons actually beheld the ascension of Augustus, and censured the public for its incredulity. Augustus hardly died when the Senate officially declared that not only he is a god, but that on the first of the sixth month, henceforth to be called "Augustus," sacrifices should be regularly offered up to him; that a new priesthood should be established (*Sodales Augustales*); that in his honor the "*Ludi Augustales*" should be celebrated. The *Carmen Saliare* is still extant showing the name of

* Compare Dio Cass., 51, 20.

† Compare Suet., *Aug.*, 52, and Lact., *Inst.*, 1, 15, 7. Augustus went as far as he dared. He must have felt that the time was not yet ripe for such a worship in Rome.

Augustus alongside those of the Olympian deities. His widow, assisted by the young Tiberius, erects a temple upon the Palatine. She, too, was worshiped, but in the provinces sometimes as Juno, sometimes as Ceres. The Senate goes one step further and passes a decree, pregnant with consequences, that henceforth the entire Julian gens should receive divine honors.

Of the emperors who followed Augustus the less said the better, for none knew them but to hate; no one dared to name them but to praise. A worse lot could hardly be found anywhere. Some were crafty, some dull-witted, some brutal, some almost maniacal. The worship of such monsters, some almost fiends, is one of the darkest blots on Rome's history. The poets, with hardly an exception, come under the greater condemnation. But it should be pleaded in their extenuation that the formula for the empire was toady or die, and most of them preferred the former alternative! In that age it was dangerous to be a man of character;* to publicly refuse to do homage to the emperor was as exceptional as it was dangerous.

Tiberius, the first of the emperors after Augustus, has this to his credit: he forbade the offering of all divine honors to his person while he lived.† He, however, most rigorously insisted upon the newly established worship of his adopted father, and punished all who neglected this with death. He deprived a village in Asia of all its rights for neglecting the construction of a temple promised to Augustus.‡ He also saw to it that the Julian gens should come in for its share of the worship, he himself setting the example.

It was during the reign of Tiberius, as is well known, that Christ was brought before the Roman officer Pilate. Much has been said about Christ before Pilate, less about Pilate before Christ. Certainly Pilate, a Roman officer, well knowing that many Romans during his own lifetime had not only claimed but received divine honors, conscious, too, of the fact that at that very time Cæsar and Augustus were both being worshiped at Rome itself, and living in a province

* Compare Plin., Min., v, 14, 6; viii, 14, 7.
† Compare Suet., *Tib.*, 28; Tac., *Ann.*, ii, 87, and iv, 15, 36 and 37.
‡ Compare Tac., *Ann.*, iv, 30.

where not only the emperors but also the consuls and prefects, himself possibly among the number, received divine honors—certainly Pilate, a Roman, could not feel surprised or shocked at anyone charging the Accused that he laid claims to divinity, nor could he consistently consider that a very serious offense.

Caligula, remarkable above all things for a colossal veneration—of himself, at the very beginning of his reign boldly lays claim to being a god, and appeared in public sometimes in the garb of Bacchus, or Jupiter, and sometimes even of Venus or Diana! He built a temple to himself as Jupiter on the Capitoline hill,* substituted his own head for Jupiter's on many statues, and on one occasion rebuked great Jove himself for thundering at an unseasonable time. The Jews alone refused to pay him divine honors. Meeting a party of them one day, he thus addressed them, "Are you the god-haters who deny my divinity, which all the world acknowledges?" Dio Cassius says† that not only the multitude but men of high position rendered him divine honors.

Next came Claudius, who, of course, was deified, as he had so many of the divine (?) characteristics exhibited by his predecessor. Is it any wonder that the early Christian Fathers, both Greek and Latin, so frequently cite this monstrous practice in their warfare against the pagan religion, and that its representatives had so difficult a time defending it?

It was during the reign of Claudius that Paul and Barnabas came to Lystra. The conduct of the Lystrans on this occasion is in perfect accordance with the ancient systems of belief, and, in the light of history past and contemporaneous with them, their attitude of mind and actions perfectly consistent and intelligible. The multitude cries out, "The gods are come down to us in the likeness of men, and they called Barnabas, Jupiter, and Paul, Mercury." The priest of Jupiter brings oxen and garlands for the sacrifice. But how strange must the actions and words of the apostles have appeared to them, and what a rebuke! But in spite of all this scarce could they restrain "the multitude from doing

* Compare *Josephus*, xix, 1; xviii, 18.

† Compare Dio Cassius, 59, 27, 2, and B. Haussoullier, *Revue de Phil.*, 23, 147-164, on his self-deification, and his temple at Miletus.

sacrifice unto them." No less emphatic was the rebuke of Peter to Cornelius, who "fell down at his feet and worshiped him," "Stand up; I also am a man." All of this happened in the Orient, where the worship of mortals had flourished from time immemorial, and hence the more remarkable the actions of the apostles seemed to them. We know that in Greece the images of the emperors were more venerated than those of Jupiter himself,* and a similar condition of affairs undoubtedly prevailed at this time in the Orient.†

The poets of this age were all a bad lot. Lucan and Martial especially cudgeled their brains to devise dainty and attractive forms of flattery. Lucan ‡ says that Nero is a god who will, after his ascension to his divine abode, rule the world. Vespasian must have looked upon the whole matter of the worship of the emperors as a joke. We are told that when dying he jested on his approaching dignity, observing, as he felt his strength ebbing away, "I think I am becoming a god." Domitian, the cruel tyrant, the "monstrum horrendum," instructed his officers to begin all official documents with "*Dominus et Deus*," § and these titles were applied to him by contemporaries in both prose and poetry. ‖ In inscriptions he is called "*sacratissimus princeps*," ¶ and in Athens he was addressed as Ζεῦς ἐλευθέριος.** Quintilian invokes his aid, addressing him as the god who presides over literary studies. The only persons to refuse to worship his image were the Christians, but this was considered a sacrilege deserving to be punished with death. It was during the closing years of the first century that a character lived well known in Church history, Apollonius of Tyana, who by his pretended miracles obtained such a hold upon the people that he was worshiped as a god,†† and set up as a rival of Christ.

Even the distinguished philosopher Marcus Aurelius sanctioned this form of worship, and at his earnest request the Senate declared officially that his wife was a goddess, a belief

* Compare Philost. *in Apoll.*, i, 15.

† Compare also Paul's treatment at Melita (Acts xxviii, 4).

‡ Compare Lucan., v, 33.

§ Compare Dio Cass., 67, 13, 4; Eutrop., 7, 23, 2; Aur. Vict., *Cæs.*, 11, 2; *Ep.*, 11, 6.

‖ Compare *Mart.*, 6, 3, 7; *Sil. Ital.*, 3, 671, etc.; Statius, *Præf.* to ii and iii, and *Silv.*, i, 1, 95, etc. ¶ Compare *Eckhel*, 8, 361. ** Compare *C. I. A.*, 3, 1091.

†† Compare Lact., *Inst.*, v, 3, 7, et seq.

he himself had long held. Space will not permit an account of such contemptible and detestable characters as Commodus, Caracalla, and Diocletian, all of whom were the recipients of divine honors! Alexander Severus, who lived about 212 A. D., in his customary devotions to "the holy souls"—as to Apollonius of Tyana, Orpheus, Abraham, and Christ—included the best of the deified emperors! According to Suetonius sixty persons were elevated to divine honors from Cæsar to Constantine. Even the early Christian emperors, we are told, were declared to be gods as their predecessors had been. But by this time deification was more or less formal and official, and the Christians could accept it without a scruple. It is probable that Gratian (about 380 A. D.) was the first emperor who was not officially declared to be a god after his death.* It should be remarked that there is a great difference between granting divine honors to an emperor while still living and in doing the same after his death. While almost all the emperors received divine honors after death, it was only the most unworthy, as Nero, Caligula, Domitian, and Diocletian, who insisted upon this worship during their lifetime.† A saying attributed to another emperor, Napoleon, well illustrates the difference between the ancient and the modern point of view, "Alexander could call himself the son of Jupiter Ammon and the whole world believed him; but every fisherwoman would laugh at me if I wished to give out that I was the son of the Eternal Father." But this deification of mortals is not confined exclusively to ancient times. In Peru the inca Uiracoccha was adored as a god even during his lifetime,‡ and so, also, were the reigning sovereigns in Madagascar and New Zealand. We also read of travelers who were taken for deities, as Lander in most African towns,§ Captain Cook in the islands of the Pacific, and Sir Francis Drake among the North American Indians. These examples are sufficient to show the kinship of untutored minds, and that the adoration of human beings knows no geographical limitations; under similar conditions the mind works in a similar way.

* Compare De Rossi, *Inscript. Christ.*, p. 338.
† Compare also Victor, *Cæs.*, cap. 39, 4.
‡ Compare Sir John Lubbock, *Orig. of Civilization*,[5] p. 360.
§ Compare Lander, *Niger Expedition*, III, p. 198.

Having answered briefly the questions *When* and *Where* this practice prevailed, it remains to discuss the very important question *How* it originated, what feelings gave birth to it. Owing to the limitations of time and space this can only be done briefly and the question concerning its origin limited to the two great nations of antiquity, the Greeks and the Romans.*

All modern conceptions of God and his attributes must be banished from the mind and only the ancient point of view taken into consideration. The ancients' idea of God and his relation to man was not a high one. The gap between gods and man was not so great in ancient times as now. As Gaston Boissier † says: "There did not exist then, as to-day, an insuperable barrier between God and man; on the contrary, that religion seems to arrange between them a series of transitions which conduct from the one to the other. These intermediate stages acquaint all the world that it is not at all impossible to pass from humanity to divinity." As a matter of fact the gods and men were often confused by the Greeks themselves. Herodotus, ‡ for example, frankly avows his inability to determine whether Zalmoxis was a god or a man. They were in a similar predicament regarding Herakles § and Æsculapius. ‖ Grote ¶ says: "The original hearers felt neither surprise nor displeasure from this confusion of the divine with the human individual. They looked at the past with a film of faith over their eyes. The intimate companionship and the occasional mistake of identity between gods and men were in full harmony with their reverential retrospect." Further, anthropomorphism was a striking characteristic of both the Greek and Roman religions. When the anthropomorphic process is well advanced, apotheosis begins, gods have been changed to the similitude of men, men can now be changed into the similitude of gods. The anthropomorphic process introduced human elements into the idea of God:

* As far as the *Egyptians* are concerned, who can wonder that they should have worshiped human beings when they were accustomed to consider dogs, crocodiles, wolves, lions, and many other animals of land and sea as gods?

† Compare Gaston Boissier, *La Religion Romaine.*

‡ Compare *Herodotus*, iv, 94-96.

§ Compare Cic., *De Off.*, iii, 25.

‖ Compare Galen, *Protr.*, 9, p. 22 (K); *Pausanias*, ii, 26.

¶ Compare Grote, *Hist. Greece*, i, p. 449.

apotheosis introduced divine elements into the idea of man. Each widened the circle of polytheism, allowed the imagination to deify men as easily as it had once deified material and sacerdotal objects. The anthropomorphic polytheism of the Greeks and Romans gave to their gods the form of man and endowed them with all of his traits, both good and bad.* It is evident from many considerations that with these two nations, godlikeness did not involve righteousness, and that holiness was not necessarily a divine attribute. Morality too often had little to do with religion—notable instances are Jupiter among the gods and Cæsar among the men who were deified. As Gibbon says, "We should disgrace some of the emperors by comparing them with Jupiter." These considerations exhibit the tendencies of the ancient Greek and Roman religions.

Among the Greeks it may be said that the worship of deified men first manifested itself in connection with hero worship (compare page 942) and the belief in the divine origin of kings.† Menander, who lived during the close of the third century, said that "though many of the kings seemed to be from men, they are in reality sent down from God and are emanations of the divine potency." In historical times the deification of Alexander the Great is a typical case. The situation may be thus summed up: he was a god because he manifested the divine attributes and performed the feats of a god, and because he had "the kingdom, the power, and the glory."‡ The Greeks may have been influenced, also, by the practice prevailing among oriental nations.

For the Romans it may be said that their worship of the emperors was a direct outgrowth of their own religious conceptions and of the conditions that prevailed at that time. These conditions were, as their population, of a complex and heterogeneous character. Apotheosis was not the result of any one thing, all things worked together to produce it; there were many forces operative, apotheosis was the resultant of these forces. Ancestor worship, as among the Hindus, the Greeks, and Teutons, so among the Romans, prevailed widely.§

* Compare Psa. l, 21, "Thou thoughtest, saith God, that I was altogether such an one as thyself."

† Compare Boeckh, *Encycl. u. Method.*², p. 435.

‡ Compare Wilamowitz-Moellendorff, *Aristoteles und Athen*, i, p. 337.

§ Compare Herbert Spencer, *Sociology*, p. 440, and Vergil, *Æn.*, vii, 133 and 177.

This is shown by their worship of the *Lares*, *divi manes*, and by the *Feralia*, *Novendiale*, and *Parentalia*. Their worship of the emperors *after death* is to be explained by the belief prevailing among them that after death the father of the family became a *Lar*. Since the state was modeled on the family, it follows naturally that the father of the state, the emperor, should after death become the *Lar* of the state, and accordingly worshiped. Their worship during their lifetime is to be similarly connected with their worship of the *Genius*. If not only every place had its *genius*, or protecting spirit,* but also the poorest and meanest Roman as well, why not also a great and beneficent sovereign? Accordingly the Romans not only worshiped their own *genius*, but also the *genius of the state*, and the worship of the invisible protector soon blended with the worship of the visible, or of the emperor. In the case of Cæsar the Romans not only worshiped his *genius*, but also the "clemency" of Cæsar, and with Augustus a similar condition of affairs existed with similar results. Augustus further encouraged the worship of the *genius* of the chief magistrate side by side with the worship of the *genius* of the people. In all these cases worship of the abstract prepared the way for the worship of the concrete. Both Cæsar and Augustus claimed to have sprung from gods, and to be under a special care of a god. Augustus, too, was the sovereign pontiff, the official head of the Roman religion, and his authority in all matters of religion supreme.

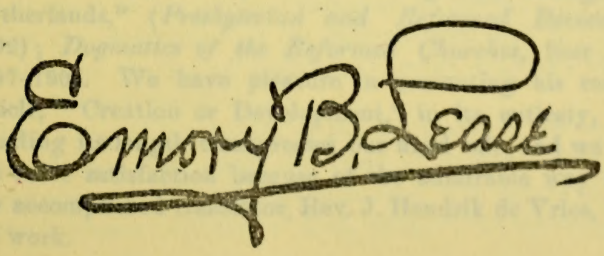
But, as said above, there were other forces at work, and a word must be said about them. The Romans' belief in their gods had been shaken by the teachings of Euhemerus, whose doctrine had been steadily growing in Rome from the time of Ennius. Euhemerist theology was part of the creed of the Stoics, and was warmly espoused by several Christian assailants of paganism, as by Minucius Felix, Lactantius, and St. Augustine, who found in this doctrine that the ground had been prepared for them in their efforts to strip Jupiter and other pagan gods of the attributes of deity. Even Cicero did not hesitate to say† that "the gods who were publicly worshiped were men," though

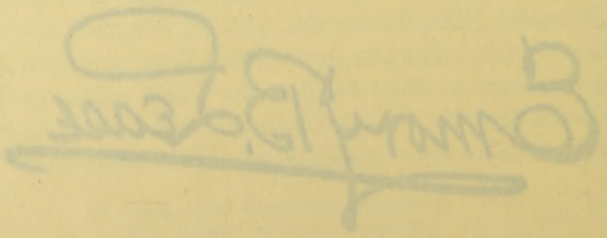
* Compare Servius, ad Verg., *Æn.*, v, 95.
† Compare Lactantius, *Inst.*, i, 15, 16.

he also adds that "he himself worshiped them." The words, too, applied to worship, suffered a metamorphosis. *Deus*, in the course of time, lost much of its primitive feeling of sacredness. Cicero himself uses it a number of times in the sense of "the perfect ideal."* *Deus* in late Latin, as also *dominus*, hardly suggested to the Roman mind the Deity. Other languages exhibit the same phenomenon, as Ζεῦς in late Greek, *diva* in Italian, Gott in German, and the rather free use of "divine" in English, and of "worship," idol. So Juliet says to Romeo, "Thy gracious self, the god of my idolatry." *Dominus* in the time of the empire became simply a formal title, a term of deference and courtesy.

The word *apotheosis* itself has suffered a similar desecration. A certain Latin grammar has been recently referred to as an "apotheosis;" and what a falling off was there, my countrymen, in the following outburst in Elia W. Peattie's *An Astral Onion*, recently published, "It was the onion—that fragant bulb, which had obtained its apotheosis in the cuisine of Nora Finnegan." Such is the modern degradation of these words. In the case of great and beneficent sovereigns the religious temperament of the Romans was such that extraordinary abilities and services commanded extraordinary respect and gratitude, and these feelings could find but one form of expression, the offering of divine homage. In the case of such monsters as Nero or Caligula one cannot but feel that such a form of worship could spring from nothing else than the compulsion of fear or flattery. In the case of the later emperors the bestowal of the titles of *dominus* and *deus*, as well as their worship, had become a mere matter of form, and religious feelings were conspicuous by their absence.

* Compare Cicero, *De Or.*, i, 106; ii, 179; iii, 53.





EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS.

We set much store by our "Arena" department, and wonder that so few avail themselves of its opportunities. Recent contributions tend to prolixity. We solicit brief, incisive, pithy articles for it.

From a work lately published by Swan & Sonnenschein, of London, Cardinal Gibbons quotes statistics showing the inroads made by Romanism in the Church of England and in affiliated classes of English society: "Since 1850 the persons who have gone over to the Church of Rome include 445 graduates of Oxford, 213 of Cambridge, and 63 of other universities, besides 27 peers, 244 military officers, 162 authors, 129 lawyers, and 60 physicians. Among the graduates were 446 clergymen of the Established Church."

Dr. H. Bavinck, whose article leads this number of the *Review*, was born, the son of a clergyman, December 13, 1854, at Hoogeveen, Drente, Holland. Graduating from the university at Leiden, in 1880, he obtained his degree of Doctor of Sacred Theology upon a thesis on "The Ethics of Zwingli." Two years after his graduation he was appointed by the Synod to the Chair of Dogmatics and Encyclopedia in the Theological School at Kampen, which he has now held for twenty years. Among numerous articles, pamphlets, and books from his pen the following may be mentioned: "The Science of Sacred Theology," inaugural to his professorship, 1883; "The Catholicity of Christianity," 1888; "Recent Dogmatic Thought in the Netherlands," (*Presbyterian and Reformed Review*, April, 1892); *Dogmatics of the Reformed Churches*, four volumes, 1897–1901. We have pleasure in presenting his remarkable article, "Creation or Development," in its entirety, notwithstanding its length transgresses our fixed rule, and we have all the more satisfaction because of the admirable way in which the accomplished translator, Rev. J. Hendrik de Vries, has done his work.

SOME RECENT OUTSIDE VIEWS OF METHODISM.

FEW things are more interesting and instructive than non-Methodist references to our Church, which enable us to "see oursels as ithers see us," whether their comments be commendatory or otherwise.

1. Recently Goldwin Smith has been saying that against the disintegrating antichristian forces of the eighteenth century "the religious crusade of John Wesley" was among the strongest apologetic and defensive forces, being a practical vindication of Christianity because a demonstration of its power; and that Wesley's Church had the advantage of being "born, not like the other Protestant bodies in doctrinal controversy, but in evangelical reaction against the impiety and vice of the age." He also says that in the nineteenth century, when German philosophy and criticism of the Bible invaded England, and Milman's *History of the Jews* appeared, minimizing miracles and treating Old Testament history and personages in the same spirit as if they were ordinary and merely secular, then the English Evangelicals (chief among whom were the Wesleyans) with "their inward persuasion of conversion and spiritual union with the Saviour," as well as the Quakers with their inner light, were really beyond the reach of the critics, the secularizing historians, and the rationalizing philosophers. The foundations of the evangelical faith, Goldwin Smith clearly perceives, were too deep to be affected by any form of outside skeptical assault; the forces of disintegration could not touch them, never will be able to reach them; they are deeply buried in the soul and rest upon the Rock of Ages. Professor Smith further says that "the main support of orthodox Protestantism in the United States now is Methodism, which, by the perfection of its organization, combining strong ministerial authority with a democratic participation of all members in the active service of the Church, has so far not only held its own, but enlarged its borders and increased its power;" though he forecasts the diminution of its spiritual influence if "the time comes when the fire of enthusiasm grows cold and class meetings lose their fervor."

2. Andrew Lang in his review of the literature of the nineteenth century says that when the flood of modern scientific theories came in with the elder Darwin, who was supposed to explain the universe without a God, those "emancipating"

theories were unable to laugh out of court the mystical religion and austere Christian life which had come in from the preaching of Wesley, and which, Mr. Lang thinks, was reproduced long after in the "Oxford Movement," the spirit of that movement being, in his opinion, directly descended from Wesley. It might then be called in some degree the triumphal return of John Wesley, one-time fellow of Lincoln College, to the halls of Oxford. Following the progress of that historical current of spiritual influence still further, an article in the *Review* (March–April, 1899) on "The Oxford Movement and Its Leaders" closed with this sentence, "The modern Forward Movement of Methodism owes much of its aggressive and evangelizing temper to the Oxford Movement;" from which it would appear that the stream of spiritual life which began with the Holy Club, having flowed abroad over the United Kingdom during many decades, swept back into Oxford University, and after setting all things whirling there in eddies of religious commotion, swept out again, at the end of the nineteenth century, through city and country as the latest aggressive movement of Methodism in our day.

3. Three years ago, in a circle of ministers representing seven Protestant denominations, a clergyman, concerning whom a secular daily once truthfully said that Congregationalism has no honors which it has not offered to him, raised the question whether Methodism owed its large success more to its efficient organization and complete machinery, or rather to something characteristic and distinctive in the spirit of its life and the tone and quality of its message. The propounder of the question was evidently impressed with the large success referred to, and had thoughtfully searched for the real explanation. He announced his own conviction that it was above everything else, that vital something which he considered peculiar and proprietary in the spirit and quality, as well as in the form, of Methodism's message. Now, if this explanation were not a large part of the truth, it could hardly have impressed so disinterested, experienced, discerning, and profound an observer as being true. And if it be true, if the secret of the victories hitherto won by our Church lies in the peculiarly Methodistic quality and spirit of its preaching and its worship, then it is of utmost importance that all of us, especially our younger ministers, take pains to learn precisely what that Methodistic spirit and quality are; and knowing

what they are, to cherish them, cultivate them, cling to them as the very life and power of our communion. For if, as this wise ecclesiastical statesman tells us, the secret of our power lies in them, then to lose them will be to forfeit our commission and be emptied of our power. Outsiders say that Methodism has sounded the Gospel through a trumpet of its own, a sonorous trumpet which gave a loud, sweet, golden, welcome cry, a cry which the sinful and the hopeless liked to hear, a cry which made glad the heart of man. May Methodism hold that instrument with a firm grasp, resolved never to lay it down, nor part with it on any solicitation; but rather stand to the end of time, like one of Fra Angelico's tall trumpeting angels with lifted eyes and illumined face, blowing the praise of God and the salvation of men!

At this moment three Americans are alive who recall an April morning when an Englishman on horseback led the file down the steep, wild, gloomy gorge of the Kedron from Marsaba toward the Dead Sea, and as he rode played on his bugle in brotherly fashion for their delight "The Star Spangled Banner," filling their homesick hearts with glad good cheer and their eyes with happy tears at the dear thought of home and the hope of reaching it after all wanderings, vicissitudes, and perils. Is it true, as we hear our neighbor intimating, that Methodism has so winsomely played the Gospel on its bugle as to put cheer and hope into the hearts of men in their march through the gloomy gorges of this earthly life, rent by earthquake, upheaved by internal and infernal fires, with the Dead Sea not far away shored by the sulphurous ruins of many a Sodom and Gomorrah? Brethren, in this lachrymose, lugubrious, pessimistic, dubitating, cowardly time, there is need to blow up the bugles, loud and clear and sweet,—no harsh note, no low note, no weak note, but the proper golden cry of courage, good cheer, and salvation in the glorious Gospel of the blessed God as our fathers sounded it.

A CENTAUR IN REGENT STREET.

Professor Huxley held miracles to be incredible, and once curtly dismissed the subject with a conclusive air by asking if any amount of testimony could make it credible that a centaur, a man-horse, had been seen trotting down Regent Street in London. Such is often the scoffer's flippant way.

The first suitable reply to the denier, who thus unceremoniously flouts the Christian evidences, would be to ask him if he thinks it at all conceivable that any number of sane persons could possibly be found in London who would testify to such an event as he pictures. Testimony to any such event was never soberly given anywhere. This skeptic supposes the unsupposable.

And the next suitable reply would be to call his attention to the fact that a multitude of sane and reputable persons did declare themselves eyewitnesses of the Christian miracles, especially of the one transcendent supernatural wonder, Jesus Christ, sinless in life and triumphant over death; and further, that millions of sane and honest people in many centuries and in all lands have believed the testimony of those eyewitnesses, finding it supported by much collateral and corroborative evidence, and every way compatible with reason and intelligence. Huxley contemptuously disparages and treats as worthless the reasoned convictions of respectable thinking millions, some of whom, at least, are as intellectually competent as himself.

The form of the question with which this *a priori* denier rudely flung aside the subject of miracles indicates that the particular miracle he had in mind as typical of all was the one supreme, comprehensive miracle, Jesus Christ, the God-man; and the implication is that he thought Him, a being blending in himself the human and the divine, to be as incredible, as necessarily mythical, as the centaur, a fabled creature, part man and part horse. A most amazing failure to perceive the grossest incongruity! A coarse and flippant treatment of a lofty and sacred subject! To call Huxley's suggestion brutal is simply to speak with accuracy. What kind of a mind is it to which the progress of Jesus through the ages suggests a centaur trotting through the heart of London? The man who can, by even the faintest suggestion, and in the most impulsive and unconsidered expression, put Jesus Christ on a par with a centaur must have some such unspiritual mind as that self-fondling egomaniac had who claimed that his perspiration was finer than prayer, and his armpits holier than altars of worship. Even to repeat their words is a mortification of sensibility and a trial of grace. There is something bestial in the unspirituality of such minds, a low subhuman want of sensibility, which would be inconceivable if it were not actual. The utter inanity of the denier's offensive question about the centaur empties it of argumenta-

tive force and merely exposes incapacity for dealing decently with an august subject. What force could there be in saying that because nobody would believe the story of a boozy cockney, rolling homeward in the small hours of the morning, if he should relate that he and his cabby saw a mermaid, a woman-fish, combing her long tresses in the moonlight under London Bridge, having swum up the Thames from the sea; and because everybody would scout the tale of Egyptian fellahin if they should report that a sphinx, a woman-lion, was seen to come out of the desert and lap water out of the Nile: therefore the Christian history related by the four evangelists, containing their accounts of the supernatural Saviour, the divine Man, Jesus of Nazareth, the Christ of God, and the gospel record of the supernatural events which naturally attended the supernatural Man—all this sacred history, though certified by evidence which has convinced and satisfied the greatest minds of Christendom, must be waved aside by sane and thoughtful men as not to be believed?

And here we come upon what looks to unsophisticated minds extremely like a curious inconsistency. Strange to say, this scientific professor, who held miracles to be incredible, did not declare them impossible. But if not impossible, how are they incredible? Huxley distinctly said, as did J. S. Mill, that nobody knows miracles to be impossible; that the question whether miracles have happened is purely and solely one of evidence. These are some of his words: "I am unaware of anything that has a right to the title of an 'impossibility' except a contradiction of terms. There are impossibilities logical, but none natural. A round square, a present past, are impossibilities, but walking on the water, or turning water into wine, or raising the dead are plainly not impossibilities." He further said that our limited knowledge of nature does not qualify us to announce what is or is not possible in this universe; and further, that the native limitations of our faculties are such that we never can be in a position to set bounds to the possibilities of nature. Within those possibilities, therefore, may be such exceptional, or at least unusual, events as the gospel miracles. And yet, notwithstanding such concessions, Huxley insisted that the accounts of miracles given in the Bible are not believable, because no amount of evidence can make the miracles credible, any more than testimony could make us believe that a

centaur was seen trotting down Regent Street. One question not improper to be interjected, though somewhat out of connection, is why skeptical evolutionary scientists, like Huxley, should reckon a union of divine and human in one person, Jesus Christ, whom they deny, to be more unlikely than a union of man and beast in one creature, the Missing Link, which they affirm or declare their belief in, though no man has seen it, nor has science any trace of it.

Apart from the indecency of yoking Jesus Christ with a mythical semibrute monster, there is, to begin with, the stubborn fact that the Founder of the Christian Faith and Lord of Christendom is now accepted by every intelligent person who has examined the matter as no myth, but an actual historic character, who lived, taught, and died in Palestine, marked a new epoch for the world, and gave initiative and sustaining impulse to that most elevated and enlightened period of history known as the Christian era and proud to bear his name. The historical Christ is an indubitable reality. The mythical theory of Strauss's *Leben Jesu* is admitted to have exploded speedily and utterly under fair and capable critical examination; a weaker proposition than its main contention never disgraced language or foisted itself upon human notice. Beyond all possibility of denial the groundwork of Christianity is solid, actual history. However it may be with Huxley's centaur, Jesus is as undeniably historic as Socrates, Cicero, Julius Cæsar, Alfred the Great, Napoleon Bonaparte, or George Washington, and far more unquestionably so than Strauss, because the effects which Jesus wrought, and which remain to attest that he existed, and spoke, and suffered as the gospels narrate, are immeasurably more visible, vast, and indestructible than the faint traces of himself left by David Friedrich Strauss.

The question of Jesus Christ's real existence, his life and death in Palestine, being so settled as to silence forever all objectors except blathering idiots and senselessly stubborn deniers, there remains the question as to his nature, whether that was divine or merely human. That his nature was extraordinary, unique, unparalleled, is manifestly certain. Its singularity and preeminence consisted first of all in his sinlessness. This he distinctly claimed in presence of friends and enemies; this claim his life and character supported; and when he challenged contradiction of this claim no man could truthfully

accuse him. The moral perfection which he claimed others recognized and confessed. Peter, having lived long with the Master, declared that he was not like other men. Pilate found him to be without fault, and washed his hands before the multitude in token of his wish to clear himself of the blood of the innocent One whom he had cravenly yielded up to the clamor of the mob to be crucified. Judas was filled with intolerable remorse because he had betrayed the Harmless and the Spotless. James, the Lord's brother, knowing him from childhood, reverenced him and spoke of him as the Lawgiver and Judge of men.

Now, this well-proven and conceded sinlessness, this unparalleled moral perfection, certified a unique character, a nature singular and superior. It is a phenomenon which alone by itself creates the probability and raises the presumption that this sinless and perfect Being is something more than human. In the character and life of Jesus is seen a sustained spiritual miracle, the original, fundamental, germinal miracle, setting him apart from other men, and making all the miracles connected with him and his ministry congruous and easy of belief. Herein is the most marvelous thing, not that loaves and fishes were multiplied and water turned to wine, but that One who most clearly and instantly detected the least taint of evil claimed to be absolutely free from taint or fault, and bore out that claim in all his life. Sense of sinfulness, consciousness of shortcoming, signs of penitence, prayer for forgiveness, need of redemption—none of these was ever seen in him ; he was without spot or blemish.

Superhumanly perfect, He is the colossal miracle. And that from him should proceed a wonder-working power, producing various lesser miracles of love and mercy, is no more strange than that a born king should exert royal powers, or that from the root of a great tree little saplings should sprout and grow.

The resurrection of Jesus is no more extraordinary than his own exceptional nature; that the conqueror of sin should triumph over death was only to be expected. The significant fact is not so much that the miracles prove Christ to be possessed of superhuman powers as that the transcendently sinless and supernatural Christ makes the small miracles attendant on him seem entirely credible and probable. That he was something more than human is abundantly proven.

But furthermore, as to his nature, character, and powers, he claimed something more than spiritual perfection. He announced himself to be the Messiah of God, the Saviour of men, the Judge of the world, the Arbiter of the everlasting destinies of mankind, Son of God as well as Son of man. He proclaimed himself the founder of a celestial kingdom on earth in which the will of God should be done as it is in heaven; he gave the law for a new dispensation; he claimed to have power on earth to forgive sins, preannounced his death in expiation for the sins of the whole world, and predicted his resurrection and return in glory. The Christ of the four gospels not only was an actual historical person and a morally perfect being; he also made divine claims, asserted divine prerogatives, spoke with divine authority, and wielded divine powers. And he alone of all mankind has lifted the world out of darkness into light, out of despair into hope, and become the source of life eternal to the human race. Even Strauss once spoke of Christ as the highest we know or can imagine in the sphere of religion, and as the Person without whose presence in the mind no perfect piety is possible. Of this there can be no other explanation but that God was in him as in no other, even that in him dwelt all the fullness of the Godhead bodily. However it may be with Huxley's man-beast, the God-man is an actual fact in earthly history, and the supreme factor in the moral and spiritual life of mankind. The King of glory advances no less swiftly and victoriously in his benign progress for failing to find centaurs that can be harnessed to his chariot. He is not waiting at a road house for the scientists to furnish him with a relay of mythical monsters, centaurs, minotaurs, or hippogriffs. Alone in his unique greatness and unparalleled nature he moves on.

When a sternly truthful prophet, calling men to repentance, shall cry out at sight of a centaur, "Behold the Lamb of God, that taketh away the sin of the world;" when sinful women shall go in to anoint the feet of a centaur with precious ointment and still more precious penitential tears; when a born skeptic shall lift his eyes reverently to a centaur and exclaim in adoration, "My Lord, and my God;" when a city's populace shall stream out from the city's gate to spread palm branches under a centaur's hoofs, shouting, "Hosanna! Hosanna! Blessed is he that cometh in the name of the Lord;" when a soldier shall turn away from watching a centaur die, murmuring to

himself, "Truly this was the Son of God;" when a centaur shall be reported by reputable and veracious chroniclers as saying to his followers or hearers, "I am the Light of the world," "Come unto me, all ye that labor and are heavy laden, and I will give you rest," "I go to prepare a place for you; I will come again and receive you unto myself; because I live ye shall live also;" when a noble army of martyrs and a glorious company of apostles shall go forth to preach and die for a centaur; when historians shall visit the ruins of dead civilizations which were full of cruelty and pollution, and come back and report that when they inquired what destroyed those centers of abomination a centaur galloped up and answered, "They despised my counsel and would none of my reproof, therefore I slew them with my bow and arrow;" when on the map of the world and in the pages of history a centaurian civilization shall be seen enlightening, purifying, and uplifting nation after nation; when saints shall declare that all the holiness and godliness they know anything about comes by worshiping and loving and serving a centaur; when a man of Napoleon's brain shall say that a centaur's victories so much surpass his own that men's hearts are subdued by the million until they would willingly die for him; when the gifted lips of genius shall describe a centaur as "holiest among the mighty, and mightiest among the holy;" and when a thousand other similar things shall come to pass: then will we concede the centaur to be in all probability a historical reality, a creature of superbestial, and even of superhuman, qualities, attributes, and powers; then will we earnestly, solemnly, and devoutly investigate all accessible evidence concerning the centaur; then will we proceed to fix the day when we will offer our homage and allegiance to the man-beast, and publicly proclaim ourselves his disciples; then will we try to persuade our fellow-men that it is meet, right, and their bounden duty to adore the centaur, crying out in their temples, "Glory be to the man-beast, as it was in the beginning, is now and ever shall be, world without end!"

If supernatural Christianity ever disappears from among men, it will not be because a scoffing scientist has hitched it up alongside a man-beast and driven both of them to death. A far greater danger is that the Christian Church should betray its trust and professing Christians fail to live the Christian life and do their Master's work.

THE ARENA.

THE PROPHECY OF DANIEL.

Dr. Pusey once said, "The Book of Daniel is especially fitted to be a battlefield between faith and unbelief." This putting of the case harmonizes with the declaration of Sir Isaac Newton when he said, "To reject Daniel's prophecies is to reject the Christian religion; for this religion is founded on its prophecy concerning Christ." Bishop Westcott has said, "No writing of the Old Testament has had so great an influence in the development of Christianity as the Book of Daniel;" and Cornill, though an out and out rationalist, says, "Hardly another biblical book has exercised so controlling a power over all subsequent time; and to-day we still stand under the influence of ideas and views which the Book of Daniel was first to throw into the development of the religion of Israel."

The objects of the book are, first, to comfort and cheer God's ancient people with assurances that their Messianic expectations were not to be disappointed; and second, to warn the nations of their peril and doom. Its predictions cover so much of the Old Testament times as yet remained, and the entire Church period—to the end of our age. Strategically, therefore, Daniel is, in an important sense, the key to the Church's position, historically and eschatologically considered.

The Church has always believed the Book of Daniel to be a unit, notwithstanding five chapters are historical and seven prophetical, and that Daniel was its author. The Church has stood and still stands for these views.

Recently the rationalists with unusual vigor have renewed their assaults upon the evangelical historical view of the authorship of the book. Rupprecht speaks of these assaults in this vigorous manner: "The modern criticism of Daniel's book is in its spirit unchristian, immoral, and unscientific." D'Envieu says, "The violence of modern criticism has only reproduced, under the show of learned strategy, the old assaults in the first years of our Christian era." As I read the history of this conflict I see nothing new in the present assaults except the unwarrantable assumption, by the assailants, of a monopoly of scholarship, which is a trick to capture the ignorant and conceited. The magnificent work of J. Fabre D'Envieu, professor of oriental languages in the Sorbonne, Paris, has answered step by step every assumption, criticism, and argument, linguistic and historical, of the higher critics, ancient and modern, in a comprehensive and satisfactory manner; and utterly refutes the audacious assumption of the destructive critics of a monopoly of scholarship. It puts in the clearest possible light the German apostasy from the word of God, the devotion of its institutions to the

destructive criticism, and crushes every argument made by the critics against Daniel being the author of the book bearing his name.

Professor Tiefenthal, of the College of St. Anselm, Rome, has since issued a work on the same subject in vindication of Daniel. Professor Kennedy, of New College, London, has done the same thing, annihilating Cheyne, Driver, Farrar, and all the imitators of German rationalism. The ablest German writers to-day of the progressive school admit that the Book of Daniel could not have been written later than B. C. 300. Every weapon used by the attacking party has, in the language of Dr. West, "left untouched the solid learning and arguments of an Hengstenberg, Havernick, Stuart, Kliefoth, Kranichfeld, Fuller, Lange, Auberleu, Keil, Volck, Wolf, Caspari, Orelli, Oswald, Pusey, Tregelles, and, later still, Tiefenthal, Herzfeld, Zahn, D'Envieu, Dornstetter, Dusterwald, Atzberger, and others of like mature judgment and profound attainments." I am speaking now particularly about the conflict as to the authorship. The critics insist that Daniel did not write the book, but that it was written by some one who lived during the time of Antiochus Epiphanes, about 170 B. C. If Daniel was not the author, then is the book—in the language of the late Professor E. Cone Bissel—"a complete and wicked forgery." Gess said, "It is impossible to excuse the writer of it from the charge of pious fraud." There can be no middle ground in this contention. This book is either a bedrock foundation for the science of eschatology, or we are in bewildering confusion and ignorance as to the issue of the conflict between Christ and Satan—between the kingdoms of this world and that of our Lord and Saviour Jesus Christ. Of course, when contending for the evangelical, historical view of authorship, I mean authorship for substance, and not for any revision of the book. As Dr. West puts it, "We may admit a Maccabean editorship without any difficulty, even as we admit an editorship of our English Bible. This is very remote from saying the book is a Maccabean composition, or half and half so."

The unity of the book is admitted by even the most rationalistic. The historical accuracy of a portion of the book is challenged by a few scholars. The only matter really in dispute relates to its date and authorship. While the destructive critics insist that Daniel did not write the book, they do not pretend to know who did; but they are sure some one must have done the work about the year 167 B. C. I will give their chief reasons for believing as they do, and then state briefly the reasons for not believing as they do in the matter, and for believing that Daniel wrote the Book of Daniel:

First. Daniel himself is spoken of in the book in laudatory terms, therefore he could not have written it. It is urged, in reply, that he speaks of himself historically, and in no more laudatory terms than does Paul of himself.

Second. Corrupt language is used—Hebrew and Aramaic, with a little Greek. This is met by the statement "that the language of the book

harmonizes perfectly with the circumstances of time and place, and with that of other books written at the period of the exile." The character of the Hebrew bears the closest affinity to that of Ezekiel and Habakkuk. Dr. Driver alleges that "the Aramaic of Daniel is a western Aramaic dialect of the type spoken in and about Palestine." Professor Delitzsch thought otherwise. He says, "Affinity with the Palestine Aramaic is lacking entirely; it is with the Aramaic of the Book of Ezra, the oldest east Aramaic monument preserved to us." The destructive critics once had a long list of Greek words charged to the account of Daniel. They have been reduced to just three, and they are names of musical instruments. It is well known that the Babylonians were fond of music, and that the Greeks had commercial relations with Babylon and countries even farther east. Delitzsch says on this subject: "Why should not three Greek instruments have been known in Babylon, the 'city of merchants,' as Ezekiel calls it, in the preseleucid period? . . . Acquaintance with three Greek instruments would not be surprising nor inexplicable even in Nineveh, not to say in Babylon, under the late Chaldean dominion." Critical scholars of to-day ought to know that the figures of these very instruments have been discovered on the monuments of Assyria and Babylon as far back as 800 B. C.; and even Professor Cheyne has abandoned his false argument that sought to fix the date of Daniel's book as Maccabean from its style.

Third. The doctrinal teaching of the book. Canon Driver infers that this book belongs to "a later age than that of the exile," because "the doctrines of the Messiah, of angels, of the resurrection, and of a judgment on the world are taught with greater distinctness and in a more developed form than elsewhere in the Old Testament." Professor Green says: "But it is difficult to see why fresh revelations on these subjects might not be made to Daniel as well as to one in the period of the Maccabees. The inspired writer to the Hebrews believed that there were those who through faith had 'stopped the mouths of lions and quenched the violence of fire;' why may we not believe it too?"

Fourth. Its place in the canon is inconsistent with early authorship. It is answered "that the order of books in the canon does not rest on chronological but on internal grounds." Daniel had the *donum propheticum*—the prophetic gift—in a preeminent degree, and is called a prophet in Matt. xxiv, 15, and Mark xiii, 14; but he did not have the *munus propheticum*—the prophetic office. To this agree Witsius, Hengstenberg, Havernick, Keil, Oehler, Delitzsch, and others. In Acts ii, 29, 30, King David was called a prophet, but he never held the prophetic office. Green says: "If the critical theory of the Book of Daniel were correct, and this book, though actually produced in the time of the Maccabees, was inserted in the canon because believed to be the genuine production of Daniel, the contemporary of Ezekiel, and the proper place for such a book from such an author was among the prophets, why was it not placed alongside of Ezekiel, as it is in the

Septuagint, where the classification was upon a principle which required it? It is just because the Hebrew canon was accurately classified upon a principle of its own that the book stands where it does, in the K'thubhim and not among the prophets."

Fifth. Jesus, the son of Sirach, writing about 200 B. C., in his enumeration of Israelitish worthies, though he mentions Isaiah, Jeremiah, Ezekiel, and others, says nothing about Daniel. But he fails to mention Ezra, Gideon, Samson, and Jehoshaphat. Does such failure prove that there were no such men? But Daniel's contemporary mentions him. See Ezek. xiv, 14, 20; xxviii, 3.

Sixth. It is argued that the statement "Understood by the books" (chapter ix, 2) has reference to the completed canon of the Scriptures. This is an assumption for which there is not the slightest evidence. Green says, "The expression used implies that the prophecies of Jeremiah formed part of a *collection* of sacred books, which, nevertheless, it may safely be affirmed, was not formed in 536 B. C."

Seventh. Daniel's habit of praying three times a day points to a time when religious ideas had been brought from India. But if Daniel's habit was borrowed, he probably got it from King David. See Psa. lv, 17.

Eighth. The writer begins his predictions with the time of Antiochus Epiphanes. Delitzsch says the writer "takes up the vision where the perspective of Isaiah had narrowed down to a point, and opens it anew." Westcott says, "The prophetic visions of Ezekiel form the connecting link between the characteristic types of revelation and prophecy."

Ninth. That the prophetic parts of the book are widely different from other prophecies. Delitzsch suggests that Daniel's "position in the history of redemption and his own personal position at a heathen court, among Magi courtiers" would be a satisfactory answer for this objection. There are a few minor objections besides, but they are not worth mentioning.

There are a great many indisputable evidences, as I think, that Daniel wrote the book:

First. The writer speaks of himself as "me, Daniel," and "I, Daniel," repeatedly and scores of times uses the first person singular. It is true that he sometimes speaks of himself in the third person; but so did Cæsar, Thucydides, and others. He speaks of himself in both the third and first person in the same chapter.

Second. The historical evidence. François Lenormant, professor of archæology at the National Library of France, says: "The more often I read the Book of Daniel and compare it with the cuneiform records, the more striking seems the fidelity of the picture given by the first six chapters of the Babylonian court and superstitions of the time of Nebuchadnezzar, and the more strongly am I impressed with the conviction that at least this portion of the book was written in Babylon itself, and not far from the time of the events related, and so the more

impracticable and incorrect it seems to me to transfer its origin to a date as late as that of Antiochus Epiphanes."

Third. Internal evidence. The style, temper, sentiment, movement of thought, and personal characteristics of this writing belong to a much earlier time than 170 B. C. Even Canon Driver admits that "in warmth of religious feeling and in the unflinching maintenance of divine truth the book resembles closely enough the writings of the older prophets."

Fourth. The Talmud tells us that the Book of Daniel dates from the time of the Great Synagogue. If it was written about 167 B. C., on what grounds can its presence in the Septuagint version be accounted for without arbitrarily denying the incontestable evidence of the age of this venerable document? In *Smith's Dictionary of the Bible* it is said, "The First Book of Maccabees represents Mattathias quoting the marvelous deliverances recorded in Daniel, together with those of earlier times (1 Macc. ii, 59, 60), and elsewhere exhibits an acquaintance with the Greek version of the book (Macc. i, 54; Dan. ix, 27)."

Fifth. Josephus tells us that Alexander the Great entered Jerusalem about 330 B. C. and offered sacrifices to God in the temple, where the high priest showed him the prophecies of Daniel (Dan. vii, 6; viii, 7), which predicted the overthrow of the Persian empire by a Greek king, which he felt could apply to none other than himself.

Sixth. Until modern times Porphyry was the only one to insist that Daniel did not write the book. Both the Synagogue and the Church declare that it contained authentic prophecies of Daniel.

Seventh. The testimony of Jesus to the authorship of the book. He said, "When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet," etc. That is to say, Jesus says that Daniel was the author of Dan. ix, 27, and xii, 11, etc. Some of the critics say that Jesus simply accommodated himself to the current belief of his day, namely, that Daniel wrote the book bearing his name, which is tantamount to saying he perpetuated a fraud. Some of them declare that Jesus did not concern himself about such matters; while some boldly say he did not know any better. Well, I have "not so learned Christ." The testimony of the great Teacher makes an end of all controversy with me. But some of the critics say, It does not matter who wrote the book so long as you have it. But when Jesus tells us who did it does matter who wrote it.

The critics who are leading the present assault upon the belief that Daniel wrote the book bearing his name hold to what they see fit to call "The Near Horizon" view of predictive prophecy; that is, the prophetic seer could not see "afar off." One of them states the case thus: "The prophets were bounded like other men by the horizon of their own views, and occupied themselves only with that future whose rewards and punishments were likely to reach their contemporaries." That is to say, they do not believe there is any predictive prophecy. Consequently

they must bring the date of the Book of Daniel down to the time of Antiochus Epiphanes in order to find a plausible explanation for the predictions found in the book.

The Apocalypse is a summation of all the preceding books composing the Bible. Kliefoth says, "The Apocalypse actually brings nothing more concerning the last things than what is elsewhere found in other Scriptures of the prophets, our Lord's words and the utterances of the apostles." Delitzsch says, "The Apocalypse represents the Old Testament Eschata in their future temporal succession and order. It is, in this respect, the key to the prophetic word." Luthardt says, "Whoever is at home in the prophets will be so in the Apocalypse."

No intelligent interpretation can be given of our Lord's Olivet discourse, the Second Epistles of Thessalonians and Peter, and the Book of Revelation if there are no predictive prophecies beyond the boundary of man's horizon; if Daniel was not written until the time of Antiochus Epiphanes. Daniel and Revelation stand or fall together. If the assailants carry the Church's position in their assaults on the Book of Daniel, the army of the living God will be thrown into confusion as to the outcome of the conflict raging between Christ and Satan, and the Church suffer irreparable hurt.

Of the more than one hundred predictions in Daniel's book quite three fourths have been fulfilled to the letter, the great majority of them centuries after they were made. Daniel foretold the immediate return from Babylon, the building of the second temple, the Maccabean persecution, the coming of Messiah, the rejection of Messiah by the Jewish nation, the destruction of the second temple by the Roman army, the war and desolation decreed upon Jerusalem and the Holy Land, "unto the end" of Israel's sad and weary way. All these and as far as to the present time have been literally accomplished. He foretells the coming of the last Antichrist, the great tribulation, the second coming of Christ in the clouds of heaven, the deliverance of the Jews from Gentile power, the resurrection of the holy dead, the destruction of the Antichrist, and the victory of the kingdom "underneath all heavens." Who that believes the Bible is the word of God will doubt or deny this? And what has been fulfilled is indisputable proof that the rest will be fulfilled no less literally. This is our comfort and hope.

Philadelphia. L. W. MUNHALL.

"SHALL CHRISTIANITY HAVE A FAIR TRIAL?"

I HEARTILY agree with the sentiments expressed by Dr. Bishop, in a recent issue of the *Methodist Review*, when he affirms that Christianity has never yet been given a fair trial in the world. That Christianity is a power in the earth, that the religion of the Son of God has had much to do in the transformation of human society, that the faith of the Bible has banished to a great extent ignorance and idolatry and superstition

from the earth, there can be no doubt. But there is not a single country in the world to-day that is regarded as a Christian country of which it cannot be said that it is only nominally Christian. The laws of these so-called Christian countries, instead of doing all in their power to discourage vice of all kinds and to encourage virtue of every character, in many instances, at least, encourage vice and discourage virtue. The saloon, which is the hotbed of crime and the mother of infamies, is not only tolerated but legalized by our authorities. The house of prostitution, which leads the unwary feet of many of our youth astray, and which is a menace to modern civilization, threatening the nations with a ruin as terrible as was visited upon the empire of ancient Babylon and that laid the empire of proud Rome in the dust, does not have to wage perpetual warfare in order to exist, but flaunts itself in the faces of the people and defies the power of the churches. Not only is it true that the powers that be do little to check its ravages, but in nearly all of the cities accept money from its promoters to connive at its crimes.

The large business corporations that are backed by vast financial resources, instead of setting a good example for the smaller corporations and the less prominent business men to follow, set an example that is just the opposite. For instance, one of the leading railroad companies of the West does not scruple to advertise Sunday ball games and to run special excursion trains over portions of their track where Sunday traffic is ordinarily an unknown thing, in order that the Sabbath-desecrating public may be accommodated and that others may be given an opportunity to desecrate the Sabbath that might otherwise be spent in attending the services of God's house. And the manager of this company, by the way, has for years been a prominent worker in the Young Men's Christian Association. Christianity sometimes, nay, often, suffers in the homes of its friends.

Christianity has never had the chance that some of the false religions of the world have had. If it were given the chance that Mohammedanism has been given in Turkey, it would soon take the world for Christ. The Turkish government puts forth a studied effort to make it easy for the people of Turkey to be Mohammedans and difficult for them to be anything else religiously. I think that one of the best answers that can be made to those who accuse the churches of not accomplishing all that they say ought to be accomplished is that Christianity has not yet been given a fair chance in the world.

Whether or not Christianity will be given a fair trial in the century that has just opened remains to be seen.

Creighton, Neb. J. Narver Gortner.

THE ITINERANTS' CLUB.

CATECHISM OF MINISTERIAL COURTESY.

High civilizations are characterized by the courteous bearing of people toward one another. This relates itself to all social conditions, and especially to professional life. It is well known that all professions have their code of amenities, generally unwritten, yet everywhere recognized as binding on the profession. A very little experience with lawyers and physicians, as well as ministers, will confirm the impression that, in general, they will not violate the code of courtesy existing between the members of the profession, even under strong temptation of personal interest. These laws of courtesy, unwritten though they are, have their bearing on the relations of members of the Christian ministry to one another. They include the bearing of ministers of different denominations toward one another, and the bearing of the ministers of the same denomination toward those of their own fellowship. Very little has been written on the subject. There is a danger sometimes lest the professional courtesies should be pressed to the injury of the service to which the minister is called. This is to be deprecated; and yet it is far better that certain principles of courtesy should be observed than that each person should be a law unto himself.

We propose a brief catechism on this subject, and shall give tentative answers for the consideration of young ministers, leaving each one to enlarge or to modify, as the circumstances in which he is placed seem from time to time to demand. The catechetical method has the advantage of giving clearness to the points under consideration, and enabling the answer to be more definite.

1. What courtesies are due by a pastor to the accidental visit of another minister to his church or congregation?

It not infrequently happens, especially in the summer vacation, that ministers of the Gospel passing hither and thither, and spending the Sunday in some community, naturally attend the service of their own denomination; or it may be that another minister is on a visit to a member of his congregation, and naturally attends the services. If the pastor knows that a fellow-minister is within the limits of his parish it is a courteous thing for him to call on him and pay his respects. There is no obligation, however, to invite him to occupy the pulpit on Sunday. The circumstances, however, must largely determine. Should the visitor be one whose relation to the Church as a whole, or to that particular congregation, would lead the public to expect that he should be heard the pastor will avail himself of the opportunity to secure his services. The absence of an invitation, however, to officiate in the pulpit cannot be taken by the person who is visiting a church as

any indication of discourtesy. The person to whom we are referring is sojourning in a community for his own convenience. He has not come to serve the church; hence a courteous visit on the part of the pastor and a recognition of his presence is all that the amenities of the case require. If, however, the visitor is one of whom he has no knowledge, and whose introduction to him is merely incidental, he should not invite him to preach unless his introduction is of such a character as to assure the preacher that his congregation should hear him.

There are many regular ministers of the Gospel thus coming and going who might well fill a pulpit at the request of the pastor, but the absence of an invitation involves no lack of courtesy. Ministers who are not pastors, nor engaged directly in church work, who come into congregations for business purposes, should neither ask nor receive recognition as preachers before the congregation, but should conduct their work in the same manner as other persons do who are engaged in the same business. The pulpit should not be made the vehicle for the promotion of the personal business of an individual minister except so far as the church itself proposes this method of rendering him a service. The writer remembers a case in his own pastorate when a local preacher came along selling an ointment, no doubt a very good one, through the congregation. Another local preacher brought him to the pastor, with a request that he be permitted to occupy the pulpit. This he declined to do, whereat the seller of the ointment felt that the writer had treated him very discourteously. To have admitted him to the pulpit as a preacher at that time would be simply to make the pulpit an advertising agency, which it was never destined to be.

The pulpit is a sacred position. It is to be protected in its high office. The pastor should not allow it to be used for any propagandism which is not in harmony with the teaching for which it was established. Indeed there is a question of importance as to whether pastors do not place other people in the pulpit at times when he should occupy it himself. He has prepared, perhaps, a special sermon, for a special purpose on a certain day; it is in his heart and on his mind. Why should he fail to give that to his people merely as an act of courtesy to another? Certainly a minister of the average sense which belongs to all ministers of the Gospel would neither want nor expect him to do so. Every minister recognizes the duty of every other one to fulfill his own mission from the standpoint of his own convictions, and not to be turned aside for a mere appearance of courtesy. The writer recalls a time when he was pastor of a church of which the mayor of the town was a leading officer. At times a very eminent minister visited the congregation; and whenever he came the pastor felt it his duty to invite him to preach. The person who was thus invited was a great favorite with the mayor and the people; but one day the former protested against the frequent invitations for the visitor to preach without previous announcement. He declared that the pastor of a church had no more right to invite any

other minister to take his place and do his work than he had to invite the mayor of another city to preside temporarily over the affairs of his city. He insisted upon it that the people went to church to hear their pastor, and that if another person was to occupy the pulpit it should be previously announced so that those who preferred to go elsewhere should have an opportunity to do so. We cannot fully concur in the position thus taken and so broadly stated. What we mean to say then, in answer to the first question, is that every courtesy should be shown to a visiting or sojourning fellow-pastor or preacher, but that the regular duties of the pastor should not be waived except in cases where both courtesy and duty to his people are in harmony.

HOW MAY THE MINISTER SECURE TIME FOR HIS MANY DUTIES?

THE majority of Christian people are not aware of the many and varied duties which fall upon the Gospel preacher in connection with a large pastorate. To many it seems as if the only work of the minister is to preach the Gospel and attend to general pastoral work. In the estimation of many this requires very little time and no great expenditure of strength, either physical or mental. It is a common supposition among the people that the minister does but little work in comparison with the members of other professions. We may well notice some of the work of the minister, and then ask whether the above position is well taken.

First, there is the preparation of two sermons each week. This in itself is more than the labor of a week for one man. A real sermon is the outgrowth of heart, intellect, and spiritual energy, and the preparation of two sermons such as the people will gladly gather to hear is a work of such magnitude that those who are best qualified to perform it shrink from the undertaking. If a person is an inferior preacher he may be able to prepare three sermons a week, but a successful minister regards one sermon as a sufficient tax upon his time and strength. Now when it comes to the preparing and preaching of two sermons each week the burden is almost more than he can bear. If we recall that in addition to preaching two sermons a prayer meeting talk is to be given each week, and that at some periods of the year special services are held, occupying several weeks, the tax upon the minister's physical, intellectual, and spiritual energy will be apparent. There is no part of the minister's work more taxing, nor is there any requiring more skill and ability, than the proper conduct of the prayer meeting. If one would hold the attention of the people the address which he gives should contain the best thoughts that he can command. There are some ministers, indeed, who are more successful at such services than in the pulpit. Both are important, however, and both demand time and care for their proper performance. We may add to this also the frequent calls upon the successful minister for addresses connected with great Church movements. It is true that the minister should be beguiled into outside

addresses as little as possible, but there are certain duties in this direction that his position demands. He is not only pastor of a church, but he is a man in public position and has relations to great public interests, especially the moral and religious. He must join with all Christian workers and brethren generally in meeting these responsibilities. They are no insignificant tax upon an otherwise overworked man.

In this connection also the large number of organized forces in the church which demand the pastor's general supervision should be considered. He is not expected to do their work, nor is he indeed their administrator, but he is in a sense the supervisor of everything that takes place in his church. A wise minister will be careful not to obtrude himself upon organizations controlled and managed by others, but he cannot shirk his responsibility for their conduct. Nor can he cease to be anxious as to the methods employed and the results attained by these agencies. In many cases his active participation is important. Then there are the social duties, which in some charges are so numerous as to demand a great deal of his time. Nor must we omit to mention certain duties which are fundamental to the pastorate. The deep interest which the pastor must have in the welfare of his people; his relations to the sick and the sorrowing make demands upon his energy and time which one unacquainted with the subject can hardly understand. The funeral services of the church in their delicacy often become a matter of great importance and occupy in many charges much of the time of the pastor. All these duties are important, some more, some less, but when put together you have an aggregation of duties and a variety of work such as belongs to no other sphere of labor. The problem is how the minister may have time and strength to meet these calls.

First, He should preserve his health, without which he becomes powerless to do his work. This is especially fitting in the summer season of the year. Ministers are supposed to take vacations varying from four weeks, in most charges, to three months in the large city pastorates. The minister must have respite from labor and from the nervous strain, which such a variety of duties lays upon him. We believe, therefore, that the preservation of health by relaxation and change of scene and cessation of work is an important means of enabling him to meet the demands to which we have already referred. The minister should not usually use his vacation in preaching in other pulpits. It is not wise for him to go away for rest and engage at the same time in intellectual labor or spiritual work. Of course he is to keep alive the spiritual life, but the vacation period should be a time of absolute rest in which to gather strength for his work when he returns home.

Second, In order to have time for his many duties the minister should have system, but not system carried to excess. There is such a thing as a man becoming a bundle of rules and regulations, so that instead of mastering his system his system masters him. There are some who have become so fixed in method that they are not able to meet sudden demands

upon them, and thus are often prevented from doing the good which otherwise they might accomplish. A plan of work is an excellent thing as a guide, but it should not be adhered to when a clear revelation of duty demands its interruption. There can be no system which should prevent a person from seeing an earnest soul who desires religious advice, or from comforting a troubled heart or helping a cause that demands help. System should not be abused. We must remember, however, that without some method no great amount of work can be done.

One who takes care of his health, as above indicated, may work steadily, excepting his hours of ordinary relaxation, if he works with quietness. It is anxiety and rush which cause the difficulty in work. Wesley's maxim, "Always in haste, never in a hurry," is an excellent one. We have known men who seemed never to be in a hurry, and yet they were working all the time. One can save time by having something definite on hand with which to employ his spare moments. For illustration, a person is at home; it is about mealtime, but there is some delay. If he have on the table a book on a subject which he wishes to investigate he can make some progress in five minutes, laying it aside and taking it up again, and thus after a time he will be able to master the subject on which he is engaged.

Then, too, the pastor will save time by not doing unnecessary things. There are some who exhaust themselves by attending conventions and meetings of all kinds which would get along just as well without their presence. It is not hinted that pastors should not attend these gatherings, but they should only attend such as would be helped by their presence. Life is too short to attempt unnecessary things, especially when they are taxing. A careful discrimination between the things we ought to do and the things merely discretionary would help amazingly. To do well what we ought to do, and to do it when it ought to be done, is a safe maxim.

This subject is of importance enough to engage the thought of the young minister. Each minister should take into consideration his own physical condition, his own mental aptitudes, and plan his work and arrange his time accordingly. He can best do this for himself, yet at the same time he will do well to study the lives of men who have accomplished great things in the world. There are men living who are examples of the care of time and energy of which we are now speaking. The biographies of those who have passed away are also fitting illustrations of the same. Let us study the life of John Wesley, who was remarkable in this respect. How carefully his time was planned is shown in his diaries. The life also of Jonathan Edwards, a quiet and a scholarly man, who used his time well, and whose works are almost an astonishment to the reader, is worthy to be emulated. Statesmen innumerable would likewise afford illustrations of the point we are now urging, namely, the value of a suitable arrangement of our time and the proper care of our physical, mental, and spiritual power.

ARCHÆOLOGY AND BIBLICAL RESEARCH.

THE "ENCYCLOPÆDIA BIBLICA" AND CRITICISM.

PARADOXICAL as it may sound, we risk the remark that no theologian in the English-speaking world, in recent years, has done more for sober and sound biblical criticism than Canon Cheyne, the editor in chief of the *Encyclopædia Biblica.* This author, posing as the advocate of free thought and rational biblical exegesis, has stood for the past twenty years or more in the closed ranks, may we not say, in the vanguard of the historical biblical critics. He has written with such daring, and has become the exponent of the most radical teachings regarding the Holy Scriptures, that many of those who had championed his cause are amazed, dazed, and disgusted, and are beginning to see the real nature of the barren desert into which this apostle of evolutionary destructive criticism has led them. It is no wonder, therefore, that many are wisely retracing their steps in order to find a more solid foundation upon which to rest their faith. It is because of this reaction that we credit Canon Cheyne with having done so much for sound biblical criticism and evangelical religion. There was a time when he marched side by side with Robertson Smith, but soon he found more congenial company in the society of Wellhausen, the sage of Halle, or now of Göttingen.

To appreciate the distance between Cheyne and Robertson Smith one has only to compare the articles on biblical subjects in the *Encyclopædia Biblica* and the *Encyclopædia Britannica.* Those of Smith are conservative in contrast with the latest utterances of Canon Cheyne. We have no desire to criticise the *Encyclopædia Biblica* unduly, or to depreciate the value of the many fine articles written in this great work. Some of them are models in every sense of the word, especially those on geography, natural history, domestic and national customs, and kindred topics, where the writer has to cling to facts. The work, nevertheless, is a very dangerous one to fall into the hands of the untrained biblical student, or of young men and young women who have come into contact with teachers who lose no opportunity to sneer at orthodoxy. Such men are found even in nominally Christian schools. Indeed, the saddest thing about this book is that it proceeds from an ordained minister of the Anglican Church, who, no doubt, often leads a congregation in the prayers of the Church of England, wherein the inspiration of the Scriptures is taught and the belief in the deity of Jesus Christ is clearly expressed. If we understand the position of the editor of the *Encyclopædia Biblica* aright, both these cardinal doctrines of the Christian Church are denied.

The publishing of this new Bible dictionary will lead many persons to see that Canon Cheyne and his school cannot be trusted as religious

leaders. The advanced ideas of the most radical critics have been largely incorporated in this encyclopedia, and, directly, it will prove of immense value to the Church. It has already served as an eye opener to many who were on the edge of a precipice. It has not only called a halt, but has caused a hasty retreat. Numberless protests have gone up from pulpit and press, and the warnings are proving beneficial.

The question is no longer whether Moses wrote the Pentateuch, or whether there were only one or two or a dozen Isaiahs, but rather whether the Bible is any different from any other book. It is no longer whether the first chapters of Genesis and the story of Israel in Egypt and the wilderness contain history, but whether the doctrine of the incarnation, the miraculous birth and resurrection of Jesus Christ can be accepted as facts worthy of our faith. Or, as Dr. Dale puts it, "It is not a theory of ecclesiastical polity which is in danger, it is not a theological system, it is not a creed, it is not the Old Testament or the New, but the claim of Christ himself to be the Son of God and the Saviour of mankind. The real question is, Is Christendom to believe in Christ any longer or no?" But lest we misrepresent the work we criticise let it speak for itself.

We read in the preface of Vol. I that the sympathy of the editors is "upon the whole with advanced criticism, without any desire 'to boycott' moderate criticism when a critic has something original to say." Professor Smith is classed with the moderate critics, and we are told that had he lived to the present time the probability is "his ardor would have waned and his precedence passed to others." We are also told that his articles in the *Britannica* are not advanced enough for the present state of criticism. Hence the numerous revisions.

Professor Cheyne feels the lack of a scientific handbook of New Testament theology, for, according to him, we have no such at present. "Unfortunately," says he, "the literary and historical criticism of the New Testament is by no means as far advanced as that of the Old Testament." This sentence was doubtless written before Professor Schmiedel's article on the gospels had been written. As might be expected, most of Genesis is regarded as poetical, legendary, or mythical, without even a trace of historical basis. Even very radical critics till recently regarded Abraham and most of the patriarchs after him as real historical characters, but Canon Cheyne assures us that Abraham is "not so much an historic personage as an ideal type of character." . . . "The traditions regarding him in Gen. xi, 27–xxv, 18, are certainly not historical but legendary. The framework of the narrative may be derived from myths and legends, but the spirit comes from the ideals stored up in the minds of the narrators." We are therefore not to regard Abraham as a person who really lived, even though there may be a kernel of tradition in the narrative. The marriage of Abraham and Sarah is a symbol of a political fusion "between a southern Israelitish tribe and non-Israelitish clans to the south of Hebron. The relation of Abraham and Hagar has a political

meaning for the close intercourse between Egypt, Palestine, and parts of Arabia. The separation of Abraham and Lot may be but a foreshadowing of the separation of Israel and Moab.

Isaac: "It is customary to suppose that Isaac was originally at once a tribal name and a divine title." At any rate, he was a deity worshiped by the pastoral tribes as "the divine patron of Beer-sheba."

"Ishmael, the son of Abram, is the personification of a group of tribes who were regarded as near kinsmen of the Israelites." And Hagar is likewise "no doubt a personification of a tribe or district." That she appears "as the slave woman is a necessary consequence of the theory upon which the Hebrew myth is based."

Jacob is the name, "not of an individual, but of the imaginary ancestor of a tribe."

Joseph: The writer of the story of Joseph "had to write the life of the founder of the people of Israel, how, therefore, could we expect even a moderate degree of historical impartiality?"

The article on Israel is written by Professor Guthe, of Leipsic. He tells us that the fully organized Israel of the land of Canaan did not exist at the beginning of the wilderness journey, but that several of the tribes came together later. Which of the twelve tribes visited Egypt is not known, but as several of them had no existence previous to the exodus, all of them did not. The object of the narrative concerning this period is purely didactic. Moses, a shepherd in the service of Jethro, was not the author of the Pentateuch, nor lawgiver in the traditional sense. He probably did establish some laws which served as precedents in later ages, but what these were no one can tell.

Joshua: "The historical character of Joshua as an individual is doubtful. Whether the name Joshua is a pure invention or has its origin in a clan name, the actions ascribed to Joshua are purely legendary." So much for the Old Testament. Let us now briefly turn over to the New. Whoever has followed the critics during the past few years has been compelled to see that the most radical of them had no sympathy with revealed religion. They have gone on from step to step, until they reject both prophecy and miracles, not only in the Old but also in the New Testament. They talk eloquently of the divinity of Jesus, while rejecting the deity of Christ. They will hear nothing of the preexistence, miraculous conception, and resurrection of Christ, nor of the doctrines of the Holy Spirit, conversion, and regeneration.

The article on faith in the *Encyclopædia Biblica* has no reference to the atonement, the death, or resurrection of our Saviour. The article on Jesus by the late Dr. A. B. Bruce is not disappointing, for we have no right to expect anything in this book at variance with Unitarian doctrines. The life of Jesus is written much in the same spirit as would be the life of any good man and great teacher. Dr. Bruce has not a word to say of the birth of our Lord, the angelic appearances are passed over in silence. In speaking of the passion of Christ he says, "Even in its most historic

version, it is not pure truth, but truth mixed with doubtful legend." He admits that the primitive disciples believed that Jesus rose from the dead on the third day. In speaking of the gospels he says that they "are of a varying value from an historical point of view," and adds that many critics think the gospel of John "is the least trustworthy, as a source, both of the acts and words of Jesus." No one of the four gospels possesses a uniform degree of historical probability. Whether Dr. Bruce believed in the miraculous element in Christ's life is more than we can say. Evidently, however, the question of miracles was distasteful to him. In speaking of the healing ministry of Jesus he says, "Whether miraculous or not, whether the works of a mere man, or of one who is a man and more, these healing acts are a revelation of the love of Jesus." Dr. Bruce did not reach these negative results at once, but very gradually. His course shows the dangers of evolutionary destructive criticism.

But probably the most objectionable article so far published in the encyclopedia is that on the gospels by Dr. Schmiedel. Here we have a splendid illustration of a critic applying Old Testament methods to the New. The critics have told us that the Pentateuch is a patchwork, without a single line of undoubted Mosaic origin. And now Christ is ruled out of the gospels, for, according to this learned Zurich professor, the gospels, like the Pentateuch, are a bad mixture of fiction, allegory, and metaphor. They have less than half a dozen absolutely credible passages about Jesus. These are: (1) "Why callest thou me good? none is good save one, even God" (Mark x, 18). (2) The passage in Matt. xii, 31 f., where we read that blasphemy against the Son of man can be forgiven. (3) The passage in Mark iii, 21, where it is said that Jesus's relatives held him to be beside himself. (4) The passage in Mark xiii, 32, which reads, "Of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." (5) "My God, my God, why hast thou forsaken me?" (Matt. xxvii, 46.) To these he adds four passages (Mark viii, 12; vi, 5; Matt. xi, 5; Luke vii, 22). The object of these four is to show that Christ did not work miracles. The professor does not deny the possibility of miracles, but says that everyone must have some doubt of the gospel account of them, "for it is not entitled to implicit acceptance." There were doubtless marvelous cures and some revivifications. But the accounts are greatly exaggerated. Often what was simply a metaphor or allegory is stated as a fact. This was the case in regard to the raising of Lazarus and the woman's son. The accounts we have of the resurrection of Jesus are so conflicting as to render belief in them impossible. It will be seen that the author is not in sympathy with evangelical doctrines.

The book will do no great harm, indeed it will be productive of much good; for it reveals the real animus as well as the untenable teachings of the more radical destructive critics.

MISSIONARY REVIEW.

THE CHRISTIAN MOVEMENT IN KOREA.

THE Koreans are astir in the matter of accepting Christianity. This causes comment among non-Christian Koreans. Some attempt to analyze and condemn the motives of those abandoning their patriarchal faith. We find, translated to our hand, a specimen of this sort of invective from the daily newspaper published in Seoul, the capital of the country. There are twenty indictments, if one may so call them, or natural, secular, and selfish reasons why Koreans become Christians: (1) Because others told them to; (2) to get the sugar promised for doing so; (3) to obtain medicine; (4) to obtain money; (5) to secure better official position; (6) because their parents did so; (7) to get power; (8) to escape the tax collector; (9) to get away from the jurisdiction of the prefect; (10) to escape from the persecution of the peddler's guild; (11) to escape the private inspectors; (12) to escape taxation; (13) to get quit of the continual importunities of Christians to join their ranks; (14) to escape arrest; (15) to be able to steal with impunity; (16) to escape the consequences of having been a Tong Hak (we do not understand what this means); (17) to have an opportunity to play; (18) because many handsome women have entered the Church; (19) because they say, "I shall see heaven;" (20) in order to have an opportunity to ride upon the clouds and see the Four Seas.

Some of these allusions are to the practices of Roman Catholic priests, who secure political and other privileges to their converts, and work mischief thereby, just as they have done in China, and as they originally did in Japan till the nation drove them from the land. In connection with this movement edicts were posted everywhere against any Christian coming to Japan—edicts which have only recently been removed or become inoperative.

That there may be ground for some of these specifications is quite supposable. Few men in any country have wholly unmixed motives, and the Roman Catholic and Protestant missions are treated *en bloc* in this editorial, while they are far from being parallel in their aims or motives, their methods or results. Even the best of these converts are not, presumably, mature saints, with centuries of heathen influences in their veins, and it is not quite fair to expect of them a higher average of Christian experience, motive, or living than obtains in the best communions at home. We can perhaps do no better in the way of rejoinder to these charges than to refer those having access to the *Korean Review*, published monthly in Seoul, Korea, as a general literary, secular, and religious magazine, to the June number for 1901, page 263, for some assuring statements made editorially, having no

reference to the statements of the daily paper alluded to. The editor says that in fifteen years past between eight and ten thousand Koreans have joined the Christian Churches of the Protestant communion of that land, including men of every class from the highest to the lowest. In the majority of instances their uniting with Christians has occasioned them pecuniary sacrifice. These adherents have contributed generously of their money to build chapels and schools in scores of country villages, and have suffered financial loss from their observance of the Sabbath. They have rejected the custom of concubinage, broken down the barriers of caste, discouraged child marriage, destroyed their fetiches, established schools, published books, and have given almost as much money, in proportion to their means, as the average of nominally Christian people in any other country in the world for the Indian Famine Relief. Not more than two per cent of them have received salaries out of foreign funds, and then only for value received. We do not wonder that the editor concludes that these results are worth the money and the labor expended, judged wholly from a sociological standpoint, and that he considers them unaccountable, except as the result of a moral and spiritual change. He is warranted in his hopefulness that the peculiar power which has wrought these results will be self-propagating on a larger scale in the future, and that it will ultimately change vastly for the better the whole social fabric of Korea. The results already wrought are wonderful in view of the comparatively small pittance of missionary money contributed by Christian lands to the mission work in the Land of the Morning Calm. Presbyterians and Methodists of America have been the chief Protestant agents in the inauguration of this cheering work, which has developed with surprising rapidity combined with self-reliance and self-propagation.

PROHIBITION OF MISSIONARIES IN THE SOUDAN.

It is widely known that Lord Kitchener secured a prohibition of missionaries entering the Soudan after the subjugation of the Mahdi. As a military measure of temporary force there would be little disposition to controvert his judgment, but the extension of this limitation to a settled state of civil rule puts the British government in a remarkable attitude as the exponent of religious liberty. It is the more worthy of attention in view of the outright failure of a similar policy in India under the East India Company's rule, and the administration by a governor general. That company at first sought to prevent any missionary from attempting to evangelize the people, and drove Newell and Judson beyond their bounds. The terrible vengeance which was visited on this policy by the Indian mutiny wrecked the company, and the new order of religious neutrality was inaugurated. This has never been the cause of any serious antagonism by the non-Christian populations of India. They respect rulers who are consistent Christians and who seek

to justly administer the policy of religious freedom. The strength of the British government in India lies in its wise and impartial administration according to this principle. No European ever gained such respect and influence among the peoples of the Upper Nile as Gordon, whom they all knew as a devout and zealous Christian, and who even asked the Bishop of Exeter if he, Gordon, might baptize the people in the absence of clergymen.

A writer in the *London Times* in 1900, well versed in all the conditions, writing on the "Opening of the Soudan," said: "It was the followers of the Mahdi who murdered Gordon. It was the Mahdi whose tomb and body we destroyed. It was to heal this feud, to atone for all this violence, to bear the reconciling Christian message to the Mahdists that the missionaries sought to enter the Soudan. It is this work that they have been forbidden to attempt."

Admiration has been expressed at the enlightened policy of the British in the Soudan in its exceeding impartiality exhibited in the departments of finance and justice, and the Christian public of Great Britain wish to see the same attitude taken in the department of religion. Strict impartiality is the correct attitude for the Soudan, where the population is divided in its religious convictions. Prohibition of missionary work in the Soudan is inconsistent with religious neutrality, which Britons have stoutly proclaimed in their colonies. It has been subject of criticism that even in lower Egypt the government has failed in justice to the Christian Copts, who number one in ten of the population, in that it provides schools where the Koran is taught and does not so provide for schools where the Bible is taught.

We, in common with the Protestant world, feel, with the *Times* correspondent already quoted, that "it is to be hoped that the government may eventually see its way to modify" its restrictions of missionary work up the Nile valleys, for it is not easy to point to more successful missionary work than that of Americans from Cairo to Khartoum.

The Church of England Missionary Society, which does not propose to let this restriction continue without protest, memorialized the principal secretary for foreign affairs upon the position of their society in the Egyptian Soudan. It is interesting to note their line of argument. They claim that the principle of religious liberty involves the right to engage in missionary work in any part of the British dominions or spheres of influence which are not subject to treaty limitations. Any Christian ought to have the right to become a Moslem, and any Moslem to become a Christian; any Moslem missionary ought to be free to preach Islam, and any Christian missionary to preach the Gospel, subject only to necessary regulations for preserving the peace. They fail to see that the policy of restriction of missionary effort in the Egyptian Soudan is either necessary or wise. The precedent of the Punjab is the basis of their argument. Here was a

fanatical Moslem community, recently conquered, among whom the British government permitted the missionaries freely to enter. Their officers contributed to the success of the enterprise, and designed and erected necessary buildings for the missions. Even at Peshawar, among the fiercest of Moslem populations, the missions received the direct sanction and cooperation of the British commissioner. No evil results followed, and the Punjab became the strongest arm of defense of the British in the mutiny. His province has ever since remained one of the most peaceful and prosperous provinces in all India. The distinguished men who ruled it were pronounced in their religious profession and proclivities, and Moslems, Sikhs, and Hindus came to know their strict impartiality in dealing with all religions. The society asserts that the perils in the Egyptian Soudan against adopting a similar policy there cannot be greater than those of the Punjab in 1849. And they believe it would be wise to substitute that course for the present one of restriction.

Attention has been turned with renewed interest to the sources from which the Koran was derived. Rev. W. St. Clair Tisdall, a missionary of Persia, has published a pamphlet recently showing how many of the rites and ceremonies of the Koran were borrowed from pagan Arabs, how much of it are distinctly of Jewish origin, and what was derived from Christian heresy. He carries his research into fields less commonly entered to trace even the elements of Zoroastrianism and other ancient faiths. Sir William Muir (*The Nineteenth Century*, December, 1900) thinks the successful exposition of the actual sources whence Mohammed compiled his so-called revelations tends to cause his claims to fall to the ground. Mr. Tisdall has at least placed in the hands of missionaries to Mohammedans a keen-edged weapon, but experience has tended to show that controversy is of comparatively small avail in winning Moslems to Christ. It has its value, however, but this work of Mr. Tisdall's will be of interest to many Christian students. The title is *Yanābī ul Islam*. It would have its worth if rendered into English, for a class of readers unacquainted with Persian.

Will the Methodist Church realize sufficient encouragement from the utterance of the Lord Bishop of Newcastle about the success of American missions in India, to rally to our India work, so that it may not be necessary to part with large sections of it because we cannot sustain it without larger appropriations? The archbishop said, "God has blessed our labors in India, and yet so far more has America realized the need of winning India to Christ that, a hundred years hence, if England and America send out missionaries to India in the same proportion as during the past thirty years, India will owe its Christianity more to America, with its various Christian bodies than to all the societies of Great Britain and Ireland combined."

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

Emil Sulze. He made his reputation among Germans in 1892 by his work on the Evangelical Congregation. Here we take him as a representative of a certain type of theological thinking as portrayed in his recent work, entitled *Wie ist der Kampf um die Bedeutung der Person und des Wirkens Jesu zu been digen?* (How shall the Dispute concerning the Significance of the Person and Work of Jesus be brought to an End?) Tübingen, J. C. B. Mohr, 1901. Were it not for the danger of being misunderstood as a fling at the author, it would be proper to say that he thinks the dispute can be ended only by having all come to his opinion of Christology, which amounts, in fact, to robbing Christ of his place at the center of the Christian system. According to Sulze, Jesus was one of a series of human beings who have been given the new life direct from God, whence all must receive it if they are to have it. The principal difference between Jesus and others is that he had this life in the highest degree. Turning to the question of the dispute, it is, to say the least, doubtful whether anything would be gained were it ended. The controversies that are now raging certainly indicate that Jesus is the greatest and most important personage in all history to all thinking persons. Theologians do not especially wish for the ending of these controversies. Religionists can keep their feeling for Christ alive only by clearly conceiving him in their thought, and if controversy were at an end concerning him, one of the best means to the desired result would be lacking. The most that can be wished for in this direction would be a change, so that either one of a couple of views of Christ might be religiously fruitful. But neither the thorough theologian nor the religionist will be satisfied with Sulze's theory of the person and work of Christ. According to him the strongest antichristian force of to-day is atheism, and atheism in turn he regards as the result of the orthodox doctrine of the Trinity and of the Atonement, the former as destroying any vital concept of God, and the latter as destroying our sense of moral responsibility. This view of the origin of atheism is plainly erroneous, since atheism is not a reaction against a certain view of God, but a product of certain theories of the origin of the world and the nature of man. Before there was a doctrine of Trinitarianism there was atheism. Besides, it is a singular oversight in Sulze when he does not see that in proportion as the doctrine of Unitarianism is prominent in any community atheism, theoretical and practical, prevails. Doubtless it is true that often the orthodox doctrine of the Trinity is held in such a way as to render its virtue as a religious nutritive void; but there is no form of the denial of the Trinity whose logical outcome is not

destructive of vital piety. Fortunately many such deniers are logically inconsistent, and their piety is saved.

Johannes Weiss. In a recent review of a book by Professor Arthur Titius (see *Theologische Literaturzeitung*, 1901, Nr. 10, Spalt 259–264) he discusses the relation of the teaching of Paul to that of Jesus. Titius had undertaken to show that the relationship was that of dependence on the part of Paul. Weiss admits that Titius has succeeded in showing the similarity of the religious and ethical views of Paul to those of Jesus, and even that he has brought out new facts in this regard. Still he thinks that the accord between Paul and Jesus is not as great as Titius holds, and that the harmony in many instances is made to depend upon doubtful interpretations. Then, too, he suggests that in many instances of apparent harmony between Paul and Jesus there is no sufficient reason to regard Paul as dependent upon Jesus, but rather to suppose that both were affected by the common religious atmosphere. He thinks we know the Judaism of that time too imperfectly to assert with any great definiteness what was absolutely new in the teaching of Jesus. The whole domain is so uncertain that he inclines to skepticism rather than assurance as to Paul's dependence upon Jesus. Taking up specific points, Weiss says that Paul's doctrine of the compassion of God toward the sinner, and of divine grace, are almost wholly wanting in the recorded teaching of Jesus. We do not admit the truth of this; but if it were a fact, it would not prove that Paul was independent of Jesus, but merely that he was not dependent in this particular instance. Again, he says that Jesus's conception of God is more harmonious, peaceful, and humane than that of Paul, and compares in proof the saying of Jesus that God lets the sun shine upon the evil and the good with the expression of Paul regarding vessels of grace and of wrath. He finds in the idea of the filial relation to God as taught respectively by Jesus and Paul a distinct difference: with the former it is something natural and easily acquired; with the latter it is reached only by struggle. Also in God as Father of Jesus Christ Weiss sees a difference between Jesus and Paul, the former making it a natural relationship, the latter making it depend upon the will of God. These illustrations will suffice to exhibit the position of Weiss. It must be noted that in no instance is there a contradiction between Paul and Jesus, but merely such a variation of the putting as tended to accomplish the specific end that each had in view. Weiss is noted for his emphasis on the religious atmosphere as influencing Jesus, and he now applies the same theory to Paul; but unless it be supposed that Jesus expected his disciples to follow his teachings slavishly, Paul could not have come closer to the teaching of Jesus. The great reason, however, for thinking that Paul got his ideas from Jesus rather than from the general religious atmosphere is that Paul was a disciple of Jesus and naturally got his teaching from him.

RELIGIOUS AND EDUCATIONAL.

Glaubensregel, Heilige Schrift und Taufbekenntniss. Untersuchungen über die dogmatische Autorität, ihr Werden und ihre Geschichte, vornemlich in der alten Kirche (The Rule of Faith, Holy Scriptures, and Baptismal Confession. Researches concerning the Origin and History of the Authority of Dogmas, especially in the Ancient Church). By Johannes Kunze. Leipzig, Dörffling and Franke, 1899. The early Church continues to be a subject of prime interest to Church historians, and since the renewal of the controversy relative to the origin of the Apostles' Creed a few years ago works bearing on that general theme have been numerous. Of these the book by Kunze is one of the best. His investigations have led him to the opinion that the first real occasion for a rule of faith in the Church arose in connection with Marcion and the Gnostics generally, and that the rule of faith was the so-called Apostles' Creed. From the very first, or at any rate after the apostolic age, the Church had its sacred Scriptures and its Baptismal confession. These, however, were not mechanically unchangeable in form. Substantially the Church everywhere had the same Old and New Testament writings, and everywhere the Church baptized only when a confession of faith had been made which was essentially the same in all places, and corresponded closely to what is known as the old Roman symbol. The Baptismal Confession was the briefest possible summary of the contents of the Holy Scriptures, and was used on occasions when the individual wished to sum up briefly what the Church believed. By reference to the Scriptures the formula could be enlarged as needed for polemical purposes. Or it could be abbreviated by reducing it to the threefold divine name of the formula of baptism. Even the Gnostics had the same sacred Scriptures as the orthodox Christians and no others; while they used the same formula of baptism as the orthodox. To the writer of this review this seems exceedingly doubtful.

The Gnostics, if we may trust Eusebius and other early writers, had Scriptures not used by the orthodox, and there were certainly some of the heretics who baptized differently from the orthodox. Kunze held also that the Church emphasized in opposition to the heretics that no secret tradition was valid alongside of the Scripture tradition, and that in the writings which were read in the meetings for divine worship there was contained the whole treasure of apostolic doctrine; also that the creed or confession, in its plain meaning, was adapted to be a guide to each Christian as to the contents of the Old and New Testaments. Thus up to the fourth century the Scripture was really the standard of doctrine for the Church; but after the Council of Nice the symbol or creed took the place of Scripture. From that time on Tertullian's idea prevailed, that heresy must be measured and fought by the use of the creed. Thus the Scripture was supplanted, with all the evil attending upon that outcome.

The Case of Göhre. That a pastor should forfeit his rights and immunities by voluntarily severing his connection with the German State Church is a comparatively small matter. One among the thousands would scarcely be missed. But Göhre's case involves a principle which raises it to a place of the first significance. For a long time Göhre had sympathized deeply with the laboring classes of Germany and with the aims of the Social Democrats so far as the elevation of the masses was concerned. Still he professedly held fast to Christianity. As time went on he became convinced that there was a vast difference between the Church and religion, and that the union of the Church and State was the chief hindrance to a revival of interest in Christianity among the Social Democrats. Thus his sympathies remained with the Social Democrats on the one side and with Christianity on the other, while they became less and less influential in binding him to the Church. Being invited by the ecclesiastical authorities to give up that which he no longer prized, namely, the position of a minister in the State Church, he granted their request. Göhre had felt that the laboring classes were in large measure finally lost to the Church. If there was any doubt in the minds of others, that doubt must now be removed. It is wholly unlikely that the Social Democrats will understand the polite invitation of the Church authorities to Göhre to resign his ministerial calling because of his attitude toward them as anything short of a declaration that the Church has no mission to them as long as they remain Social Democrats. The breach appears hopeless. But while it is probable that the State Church has finally lost the adherence of the vast numbers who adhere to Social Democracy, it is within the bounds of possibility and even of probability that they will be more open to the influence of Christianity than before. If Göhre will remain a true Christian as well as a friend of the laboring classes, he may yet do far more for the establishment of the kingdom of Christ than he could have done as a minister of the State Church.

RECENT THEOLOGICAL LITERATURE.

Der Ursprung des Monchthums (The Origin of Monasticism). By Daniel Völter. Tübingen, J. C. B. Mohr, 1900. The question discussed in this book is far more important from the practical point of view than it at first sight appears to be. Monasticism in its manifestations during the Middle Ages was simply organized asceticism. So that the all-important question is, whether there was anything in the teaching of Jesus or in the proclamation of the Gospel by the earliest Christians which would necessarily lead to monasticism. In other words, whether the New Testament records contain an ascetic element. Völter rejects all theories hitherto offered in explanation of the origin of monasticism as being insufficient and one-sided. He regards the *Vita Antonii* as the work of Athanasius, but he thinks it must be very cautiously

used as a source of information; especially since our Greek text is nothing but a modified form of the original. Coming to the question of the work attributed to Philo, *de vita contemplation*, as a source of information relative to the origin of monasticism, Völter holds that Philo is not its author, that it arose about the middle of the second century, and that it was the work of a Judaistic-Hellenistic reformer, having nothing to do with the origin of Christian monasticism. Völter is of the opinion that the ascetic impulse so early manifest in the Church is not sufficient to account for monasticism, although he admits that the unsatisfactory ecclesiastical situation gave intensity to that impulse. This ecclesiastical situation did not, therefore, according to Völter, cause the world-fleeing tendency. Nor will Neoplatonism nor the monasticism of the serapis cult explain the introduction of monasticism into the life of the Church, though both of them have their significance. It is the belief of Völter that the Circumcellions of North Africa, of whom we hear in connection with the Donatist controversy, will help us in discovering the origin of monasticism in Christian circles. These Circumcellions were ascetics who renounced marriage and who wandered from place to place in large unorganized bands denouncing all political, civil, and social institutions with fanatical hate as the kingdom of Satan. It is plain that this was in large measure a socialistic movement, and hence Völter concludes that monasticism is in a good degree originally a chapter out of the history of the great social question. In other words, monasticism was born in that instant in which the social degredation of the time, or rather the consciousness of it, was united with the ascetic tendency. That Völter has given us a couple of new suggestions here there can be no doubt. Perhaps, also, they have considerable value. It certainly appears probable that a combination of ascetic tendency, discontent with the Church, and a sense of the miseries of the social life of the time would better account for the world-fleeing disposition than would the first two causes without the addition of the last. Still the connection with the Circumcellions does not seem to explain anything except the union of these three elements, while the Circumcellion phenomena differ so widely from monasticism as to raise more difficulties than they explain.

SUMMARY OF THE REVIEWS AND MAGAZINES.

The Bookman (New York) for August notices at some length Mrs. Annie Nathan Meyer's book, *Robert Annys, Poor Priest. A Tale of the Great Uprising*, published by The Macmillan Company. The great uprising referred to in the title is the movement in England toward the close of the fourteenth century, the movement of which Wat Tyler, John Ball, and Jack Straw were the best known leaders; an uprising the immediate cause of which was the dire poverty, at that time, of English artisans and laborers, and the purpose of which was to abolish villainage and the oppressive capitation tax and obnoxious restrictions which had been put upon commerce and upon the free migration from place to place of persons in search of manual employment. At the period pictured in Mrs. Meyer's book the teachings of Wyclif and the Lollards had excited indignation against those churchmen whose proud and luxurious lives showed an insolent indifference to the sufferings of the miserably poor. Robert Annys is a priest, a high-strung, imaginative man, who championed the cause of the despised and suffering peasantry, and in defiance of ecclesiastical authority urged on the great insurrection, not to despoil the rich nor to overthrow the state, but to reach and rouse the conscience of the king so that he would take notice of the woes of his poorest subjects and afford them redress and relief. *The Bookman* thinks the most impressive figure in the book is Thomas of Ely, the great bishop, loyal alike to his Church and to his country, an English patriot though a devout Catholic, wise, gentle, far-seeing, liberal, and patient, recognizing the weaknesses of our common humanity, and willing to work with imperfect instruments toward the attainment of perfection. His answer to the defiant appeal of Robert Annys is called a noble apologia for the Church, and contains such words as these: "The Church is a more intricate matter than any one Book or any one Rule. Why, think you, was it that the wolves of the North, as St. Jerome well calls them, those wild tribes of Franks and Burgundians, of Vandals and Goths and Visigoths, savage as was their onslaught, yet paused in the face of Rome? Was it not because the churchmen at that critical time were not idle dreamers, but the greatest statesmen the world ever saw? Was it not to the early bishops that the world was forced to look for its strong counselors and rulers when the reins of government were slipping from the weak hands of all others? . . . If the people have wrongs, they should be righted from within the Church. They have no better friend than the Church. It has been the one institution which has cared for the individual, sought him out, and conferred upon him inestimable benefits, temporal and spiritual, while asking of him only such service as he could well render it. In its bosom it has held the divine spark of the doctrine of the equality of all

men, and has kept it there and protected it in ages when the world was not yet ready for it. The Church has preserved and cherished it until it will some day be a flame great enough to light the torch of universal freedom."

The Fortnightly Review (London and New York) for September prints "An Open Letter to Lord Rosebery" from an evident admirer, who appeals to Rosebery on behalf of England's needs. It would be interesting to overhear Mr. Chamberlain's mental comments on this letter, which says to Rosebery: "You are both the apostle and the martyr of Liberal unity. . . . The country is acquainted with your general ideas, which it has found so fresh, suggestive, and quickening. All the stimulation that your eloquent and pungent commentary on political conditions and ideals can exert has already been exercised. You have added more ideas to contemporary politics than anyone since Lord Beaconsfield. What the country desires from you now are constructive proposals, a definite program, and the potent leadership, which not only formulates general principles with the imagination, humor, and magnetic force you possess, but fastens upon particular methods. Your message to the country has been, 'Action, Action, Action!' And that is now the message of the country to you. . . . The only personality through which Liberalism can hope to appeal to the nation against Mr. Chamberlain's is yours. The characteristic moral force of Liberalism in the past depended on its power to search the national conscience. Mr. Chamberlain's profound deficiency is the entire absence of that power. The place of ethical fervor, believe me, has not passed away from politics. Beyond all men prominent in public life, except Mr. John Morley, you have the authentic impulse born of social insight and sympathy. When you plead for the wretched, the suffering, the poor, you move men, you agitate. In that mood of eloquence you can trouble and lift the heart of the nation with something of the lyric cry, communicating a fine inspiration to the imperial idea. England needs you if the clotted Philistinism of a vulgar and vaunting sense of Empire is to be displaced and dissolved." The letter then points out to Lord Rosebery that England's school facilities should be made similar and equal to those of Germany; that there is now a sounder basis than ever before for temperance legislation which should be necessary to national efficiency and to the soundness of the empire at the heart; that better housing of the working classes and prompt removal of condemned tenements is an urgent matter; and that in South Africa there ought to be federation at the earliest possible moment after the war, substituting a British ideal of unity for the republican ideal of separation. In the same number W. H. Mallock begins a discussion of "Religion and Science at the Dawn of the Twentieth Century," in which Haeckel is put forward as the spokesman for science, and it is represented that the opposition of science to religion is not, to-day, that of a materialistic doctrine to a

spiritual, but of a monistic doctrine to a dualistic. The battle of monist and dualist rages over the problem of the origin of life and the problem of the beginning of consciousness. And the solution and deciding of those problems is supposed both by monists, like Haeckel, and by dualists, like the theologians, to have much to do with the question of the validity of religion. But Mallock insists that the questions over which monist and dualist are contending have no bearing whatever on the problems of religion. If the dualist proves his point, it does not validate the postulates of theistic religion—a conscious, righteous, benevolent God, an immortal human soul, and eternal moral relations between God and man. And if the monist proves his view, he will do nothing whatever toward destroying what Haeckel calls the "three great buttresses" of religion—a personal God, an immortal soul, and a will free and independent, not controlled by the natural causes which control the inorganic and lower organic world. Mr. Mallock asserts that the controversy between religion and science begins *not* with the phenomena of life, *but* with the doctrine of *a life that is immortal; not* with the fact and phenomena of consciousness, *but* with the doctrine that *the will is free.* And we may add that the whole question of man's nature and possible destiny pivots down at last upon the question of the freedom of the will. If that freedom be a reality, then man is a being outside of and above the order of the inorganic world and may have an exceptional destiny. If, further, he has a moral and spiritual nature which differentiates him from the brutes, he may have, he is likely to have, a destiny different from and higher than theirs. Such are some of the reasonings which lay the intellectual foundations of religion. An article on the Dowager Empress Frederick, recently deceased, shows that the tragedy of her life was that she was an English woman in Germany, as her father, the prince consort, Albert, was a German in England. She lacked tact, and irritated the Germans by making unpleasant comparisons between things English and things German. She lacked the ability to tolerate disagreeables that constitutes at once the high breeding and genuine *bonhomie* of royal personages. At a military review on the Tempelhofer field she made her footman order a man to cease smoking because the odor annoyed her. Her mother, Queen Victoria, would never have done such a thing; she would not have asserted her authority, and she would have preserved her dignity and composure. The Empress Frederick was generally at odds with Bismarck. Once, when he handed her a glass of water, she said to her lady in waiting, "He has cost me more tears than that glass could hold." She vexed and embarrassed Bismarck and Von Moltke by trying to postpone and prevent the bombardment of Paris in 1871, when Germany was in danger of losing by such delay one half the fruits of a costly victory. She kept Bismarck always growling against petticoat influences. Mr. Benham's article brutally says that it was counted lucky for Germany that Unser Fritz died so soon after becoming emperor, because of the influence his wife

had over him. There was at one time a marked estrangement between her and her eldest son, the present emperor, because the son distrusted and disliked his mother's influence over his father, believing it harmful to the nation. Because of all this there was little happiness for her or for the German court. Yet, she was pure and high-minded, as even Bismarck conceded, notwithstanding the lifelong hostility between them. He said the old Empress Augusta was untruthful, but that the Princess Frederick was sincere, unaffected, and honorable. And on the grave of Queen Victoria's daughter amid the lakes and trees of Potsdam, as on the mother's at Windsor, there is no shadow of dishonor.

In *The Century Illustrated Monthly Magazine* (New York) for October, the editor, Dr. Gilder, who is himself a constant force for public purity and civic righteousness, writes of "The Desperate Plight of New York City." He says that the condition of affairs in our American metropolis, the second city of the world in wealth and population, is such as would not be tolerated in any European city; that, if it were discovered in London that the heads of police in that city were blackmailing every form of vice, and being supported in the infamy by the ruling powers of the community, throngs of aroused citizens would quickly converge on Trafalgar Square and the Mansion House, and before the scandal was many hours old every official even indirectly implicated would have his resignation, or his official head, in the basket, or the British throne itself would begin to shake. Of Croker, the brigand chief, who loots New York, avowedly "working all the time for his own pocket," and then, more wary and cunning than Tweed, retires with his plunder to the safe shelter of the British throne, Dr. Gilder says that he is an unparalleled example of political power and audacity, an absentee autocrat ruling three millions of American citizens from his favorite seat beyond the sea, returning to the city he governs only now and then at harvest time to gather more spoils and insure the perpetuation of his absolute control. Most of the time he hides safely in an English paradise, denies himself to all except a few favored lieutenants who have the password to his lair, delegates others to serve as his proxy in the prison cell where he belongs, and makes and unmakes by a word the men who collect millions of tribute alike from those who want merely the privilege of obeying the laws in peace and from those purveyors of vice who desire peacefully to break the laws. New York city is now engaged in a desperate effort to overthrow this malignant mastery at the ballot box. Soon after this is printed the result of the tremendous struggle will be known. In the same number of *The Century* Mrs. Maria S. Porter writes of Thomas William Parsons, of whom O. W. Holmes said: "Parsons is appreciated by scholars; his genius is greatly admired in England and Italy. His absorbing study of Dante has given him his felicity of style and the exquisite art of his work. He has written some poems finer than any other American poet has produced."

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Fact of Christ. By P. CARNEGIE SIMPSON, M.A., Minister of Renfield Church, Glasgow. 12mo, pp. 188. New York and Chicago: Fleming H. Revell Company. Price, cloth, $1.25.

Intellectually clear, logically strong, and morally cogent are these lectures delivered to a pastor's class which met on Sunday evenings after service. If lectures to a class are of this quality, what are the sermons from the pulpit of Renfield Church? One longs to read some of them. For practical value this is one of the most useful of books; a mine of available truth for the minister, and on the level of popular comprehension. The central, overshadowing fact of the world and history and life and religion is Christ. The author makes this convincingly clear and transcendently significant. Christianity offers not theories so much as facts, not doctrine so much as data. The first chapter deals introductively with those data. Greatest among those data is the Fact of Christ, undeniable, indestructible, immensely significant, meaning more than any other fact can mean. The first meaning of the Fact of Christ is seen in Christian character produced by it in men, and in the moral motive power which it furnishes and imparts to human life. The further meaning of the Fact of Christ is in the foundation which it affords for faith, and in the proof it gives that "the Word was God." The final meaning of the Fact of Christ is in its relation to the reality of sin and to the problem of forgiveness. (Under this head the principles of the Atonement are set forth, giving it a jural significance, as enabling God to forgive without compromise of the moral order of the universe.) The closing lecture illuminates the question, "What is a Christian?" George H. Lewes, in his *History of Philosophy*, dismissed religion from the realm of verifiable knowledge because of "its inability to furnish knowledge with any available data." But in the Fact of Christ there are data enough to build religion on as a solid superstructure upon a firm foundation. Agnosticism can be driven back by Christ and the data contained in him. The philosophical mind discusses Christianity as the manifestation of eternal truths of the reason; and that it surely is. The practical mind discusses it mainly as a moral ideal and motive; and that it truly is. But Jesus presented religion to men by asking, "Whom say ye that I am?" as if faith should begin at him. And that is just where it can begin, and not faith only, but apologetics also, the reasoned evidences of religion. Christ is the key with which we can unlock the doors of all the soul's great problems and the mind's mysteries. Jesus alone of all teachers ever known presents himself as the answer to every question, the sufficient object of every search. When a man is inquiring the way to eternal life Christ

says, "Follow me." When another man desires to see the Father Christ's answer is, "Hast thou not known me?" Men ask for light; he says, "I am the light of the world." They seek truth; he says, "Come unto me." As Herrman says, in his *Verkehr des Christen mit Gott*, "Christ knew no more sacred task than to point men to his own person." And as Keim says, in his *Jesu von Nazara*, "The religion of Christ goes mysteriously back to his person, and this singular fundamental fact alone enables us to understand the religion which sprang from it." Now all this is entirely unparalleled. Excepting Jesus no such commanding master ever confronted men, making himself the text of all that he had to say. Agnosticism is the form mostly taken by unbelief to-day. Voltaire and the Deists, Shaftesbury, Toland, and Bolingbroke, are gone, and do not trouble us any more. For men who care for religion at all the superiority of Christianity is so manifest that it has no rivals. But the agnostics hold that religion and all the things it deals with are matters beyond the possibility of human knowledge. They say, "Who knows about the origin of the universe, and the meaning of life, and the destiny of man?" and, as our author, says, "The more serious of them read Herbert Spencer and make their agnosticism a philosophy, while the more shallow read their Omar Khayyam, and many a troubled soul is left unsatisfied." The cure for agnosticism is Christ, the Great Master of the soul, who practically says to men, "Yes, there are many problems you cannot solve; many things are surmised about which seem far away and unknowable. But here am I, an actual, visible, undeniable Fact. What think ye of me? What will you do with me?" And the Fact of Christ is so extraordinary, so amazing, so tremendously significant, that no man has any right to call himself an agnostic until after he has earnestly, reverently, and exhaustively studied that great Fact. After *that* he may be an agnostic—if *he can*. We freely admit that if Christ does not save from agnosticism, then there is no salvation. It should be added just here that when the agnostic deals with the Fact of Christ he should not fail to use the experimental method of investigation in conformity with the instructions given by Bacon, who said, "The question whether anything can be known is to be settled not by arguing, but by trying;" which is only an echo of the Master's words, "He that willeth to do the Will shall know." The Fact of Christ is one which impresses men as nothing else can. Charles Lamb felt this when, referring to Christ, he said, "If Shakespeare should enter this room, we would all rise to meet him; but if He should come in, we would all fall down and try to kiss the hem of his garment." And mighty is this Master for the transforming of human character and the inspiring of human lives. Henry Drummond began his little brochure entitled *The Changed Life* by quoting Huxley's well-known words, "I protest that if some great power would agree to make me always think what is true and do what is right, on condition of being turned into a sort of clock and wound up every morning, I should

instantly close with the offer;" and then Drummond boldly says, in substance, "That offer is made by Christ; without being turned into a sort of clock a man may be so regulated by the Spirit of Christ, if he submits himself to it, as to think what is true and do what is right." Millions who have so thought and done have given the glory of it all to him. "Not I, but Christ," said Paul. The author shows, in the first place, that the original data of Christianity are in Jesus Christ himself; next that Christ is a fact not only of history, but also of present spiritual life and experience; and, inquiring what this Fact means for religion, he finds that it holds meanings of the profoundest kind for character, for faith, and for conscience; it means a new moral life, a real revelation of the living God, and an evangel of assured forgiveness. Dr. Chalmers, a great teacher of the moral bearings of truth, said, "Our chief business with Christianity is to proceed upon it." And the main thing is not to understand Christianity, but to be a Christian. This brings the lecturer in his closing pages to ask, "What is a Christian?" Having found Christianity to be the meaning of the Fact of Christ, he describes a Christian as one who is responding to that meaning. A perfect Christian would be one who perfectly responded to all the meaning of that Fact for thought and feeling and life. But where is the perfect Christian? Paul counted not himself to have apprehended. Luther called himself "almost a Christian." The response which makes a Christian may be real and sincere, even when not perfect. Some, who will call a man a Christian even though his practical response to the meaning of Christ for life and conduct be weak and meager, will yet refuse him the name if his intellectual response to the meanings of Christ for doctrinal belief be not sharply defined and very positive. How is the amount of response necessary to make a Christian to be determined? The character of any man's response in matters of creed and in matters of conduct must be judged in the light of the mental and moral constitution of the individual. Each man's responsibility, intellectual and moral, can be passed upon only in the court of conscience, and therefore only by the Searcher of the conscience, the Trier of the hearts of men. "The Lord knoweth them that are his." A Christian, says the lecturer finally, is one who is responding to whatever meanings of Christ are being brought home to his intellectual and moral nature by the divine Spirit. And this definition covers at once the completest Christianity and the simplest. One man may be able to respond with intellectual assent and practical obedience to *many* of the meanings of Christ for thought and life; another, equally earnest, may be able, by reason of his constitution, circumstances, or ignorance, to respond only to a *few* elementary meanings. Yet both are Christians: one more mature and complete than the other, but not necessarily more true and real. The Christian who has not the full richness of the Christian faith and the full victory of the Christian life is a loser, but not lost. He should be encouraged, not excommunicated. It is not the amount of our attain-

ment in belief or achievement in conduct that the Lord first looks at, but the sincerity of our hearts and the honesty of our purpose. Not the dull, obtuse, and blundering follower of Christ is blamed, but only the careless and unfaithful disciple. On his last pages our preacher asks, "*Why* be a Christian?" and answers briefly thus: "There are two voices which are never long silent in the heart of any serious and thoughtful person. One is a voice within that speaks to a man of himself, of his personal responsibility, character, and destiny. It is a small voice, never overheard in another, easily silenced even in oneself; but in the still hours and solemn experiences of life it speaks out clear and makes us listen. The other is not a small voice. Like the sound of many waters, it is the deep, sad murmur of humanity's labor and suffering and sorrow—now a roar as of the breaking sea, now a moan as of the homeless wind. This voice, too, can be ignored by the dull heart and the deadened conscience; but now and again it will make itself heard in a way to rouse and frighten the soul. These are the two great voices that are forever speaking to men. They bear one and the same message; both are a call to look to Christ and to learn of him. We need him for our own sakes, if we wish to live rightly and die peacefully; we need him for the sake of others, if we care to bless and serve them in any real and helpful way. Alike by every reason for interest in our own character and fate, and by every obligation toward our brother men, we are bound, therefore, to be Christians. When one lays this book down the Fact of Christ seems, as it is, the most sublime and subduing Reality in the universe known to man.

Reconstruction in Theology. By HENRY CHURCHILL KING, Professor of Theology in Oberlin Theological Seminary. 12mo, pp. 257. New York: The Macmillan Company. Price, cloth, $1.50.

Sabatier says, "To satisfy the expectation and the quest of spirits, living and troubled at this very moment, and to give men the means of justifying to themselves their faith and their hope—this is the principal merit of every genuine theology." Theology, to have any influence or render any service, must use statements relevant to the thought of the time and comprehensible to living minds. Professor King's book is animated by a desire to help intelligent laymen as well as theological students and ministers to an understanding of the great scholarly movements and convictions of the day, and to show that the solution of the theological problems of to-day is a conception of religion as a personal relation and a restatement of doctrine in terms of personal relation. And this last is, to our thinking, the most distinct and helpful value of this earnest and able book. Dr. King feels that it ought to be possible in Great Britain and America to avoid the great breach between the scholars of the Church and its membership, such as confronts Germany to-day; and shows that theology not only is compelled to look modern scientific and critical thought full in the face, but can do so calmly and

without fear that anything vital to the highest and purest Christianity is in danger, and with serene confidence that the movement of the time is carrying us toward a more truly biblical theology (which ought to be the only theology) and toward Christ's own point of view. The author's discussions of miracle and of evolution have also some special interest. Recognizing the value of the great creeds, in the past and now, the chief effort of the book is to describe the new world of thought in which we are living, and the necessity for theology to make itself intelligible to this new world by restatements of truth, and also to give the author's idea of the necessary form and basis of theology for the present and the future. Professor King insists that the effort for restatement and reconstruction is not the work of a rationalistic spirit in the Church, nor is it caused by the influence of an antireligious age upon the Church, but is due to the perceived necessity of meeting the new conditions with which a new intellectual and moral world surrounds us. The shape, not the essential nature, of the Church's problems changes from age to age. Five chapters are given to considering the influence of the new world of thought on theology; first, scientific influences and miracles in the light of modern science, with a glance at evolution and its special bearing; and next the influence of historical and literary biblical study. The author thinks that evolution's point of view offers some great general gains for theology; and as for the critical study of the Bible, while there are dangers attending transition to new views, he is confident of the final outcome, is sure it will establish the abiding significance and value of the Old Testament, and will bring larger gains to Christianity in view of the fact that Christianity is at once biblical and historical. This part of the book concludes by presenting what the author considers to be the positive results so far developed for modern theology, with a statement of the doctrine of inspiration as it now stands and of the difference between biblical and post-biblical inspiration. To us, as already intimated, the peculiar interest and worth of this volume is in the last four chapters, which treat of religion as a personal relation, regarding the laws of the Christian life as those of a personal friendship between man and God, setting forth the basis of this divine friendship and the conditions for deepening it. Two great facts of our day bearing favorably on this conception of religion are, first, a growing sense of the value and sacredness of the person, and, second, the increasing recognition of Christ as the supreme person of history. Other hopeful tokens are the increasing recognition of the whole man, the exclusion of the mechanical and the sacramentalistic, the quickening of the social conscience, the greater emphasis on the ethical with the root-unity of the ethical life in love, and the sifting of doctrine by practical tests. With all this goes also an increasing recognition of the practical Lordship of Christ, with God the Father as the ruling conception in modern theology, of whom Christ is the supreme and sufficient revelation—so much so, thought Dr. A. J. F. Behrends, that he could say, "The vision of Christ's face is

the only vision I ever expect to have of God, as Philip saw in him the Father." Arguing for the necessity of putting theology into the terms of personal relationship, it is shown that we know personal relations best, that the problem of life is the right fulfillment of personal relations, that religion is a personal relation, and that this is the New Testament conception. Even Pfleiderer says: "Why should it be less possible for God to enter into loving fellowship with us than for men to do so with each other? I should be inclined to think that He is even more capable of doing so." Professor King rejoices that modern intellectual progress has given to theology a larger view of the method, plan, and aim of God in the universe; a great extension and strengthening of the design argument; a clearer view of the harmony of the divine methods, the harmony between the plan of the natural world and that of the spiritual world; and an enlarged conception of God in his immanence in the world. He thinks that critical study is making the entire Old Testament more real, more rational, more personal, more vital, giving it a deepening hold on the imagination, heart, and life of mankind; and he believes confidently that because of this the best preaching of the Bible ever seen in the world is still ahead and is to be the glory of the twentieth century and the salvation of the world. We heartily agree with this book that man is the key to all problems, but only the *whole* man, and that the whole man is expressed only in personal relations. Lotze truly says that the nature of things does not consist in thoughts, and thinking alone is not able to grasp it. Man is more than intellect, and an adequate theology or philosophy must take account of all the data—emotional and volitional as well as intellectual; æsthetic, ethical, and religious as well as mechanical. It is a misnamed rationalism that knows only intellect; a genuine rationalism knows the whole man. And "the language which speaks of God in terms of our own highest experience is really *truer* than purely metaphysical language concerning God *can be.* Religion carries us nearer to the meaning of the world and the rationale of life than do the formulæ of an abstract metaphysics." This book is mediatorial and irenic in its purpose, and is part of the effort to bring about that *rapprochement* between the scholarship of the Church and its membership, which is rather painfully needed for the relief of the present situation. In the nature of the case the main responsibility for bringing about that better understanding rests upon the scholars, who alone are equipped for explanation and exposition, and who are in duty bound to make themselves "understanded of the people," and to allay whatever alarm arises from failure to understand. A great deal of such work as is contained in Professor King's volume will have to be done. But the final result will be peace and power, light and life. Is this "an age of doubt"? Does the large and steady gain in evangelical Church membership support that characterization? The increase of avowed Christians during the nineteenth century was enormous. This is preeminently the age of triumphant faith in Christ.

Commentary of the Old Testament. Vol. VIII. Ezekiel and Daniel. By CAMDEN M. COBERN, D.D. New York: Eaton & Mains. Cincinnati: Jennings & Pye. Price, cloth, $2.

Many will be glad that it has been given to our brother to make this contribution to the literature of the Church, and it is but just to congratulate him on not only the taste and skill shown in his work, but the industry that has so subdued a tangled and luxuriant field of sacred learning. In his service of large churches the welfare of his people and the mind of the Master have so employed his hours and energies that a friend may wonder how he has, for a by-task, achieved this commentary. Surely to the busy come business calls, and their working capacity grows by what it feeds on. The Book of Ezekiel is a book specially fortunate in this preliminary fact, that no criticism attacks its date or authorship, its unity or canonicity. Who the author was, when or where he lived, the character and fortunes of his people in his day, need statement only, not debate. One sees the prophet fearlessly throw himself into the midst of his times to struggle for Israel's welfare and to urge men to concur in the divine plan and calling. He anticipates the New Testament in his passionate appeal for their repentance and reform and in his assurance that all shall go well with them if once they turn. The Gospel in Ezekiel is the cry of the Baptist, of the evangelists, of the Apocalypse. It ignores ancestral and ceremonial merit and enforces absolute personal responsibility. The prophet lived in a crisis of his nation, in an age on ages telling. As with Jeremiah at Jerusalem, so with Ezekiel among the captives on the Chebar, old things were passing away and now was the hour to give the new things as they rose a healthful, hopeful character. Therefore his office is manifold. As historian he keeps a continuous record of events; as priest without temple or altar he cherishes every devout feeling and exalts the spiritual life above all carnal ordinances; as prophet, out of the ruins of the past, as from dry bones in desert sands, he sees the organized future come forth into new and strenuous life. From the temple's broken waste he sees rise in full flow a living stream that fills with abundance the Sea of Death or adorns its shore with trees whose leaf shall not wither, whose fruit shall be through all the months unfailing. The dead nations never rise again, but their memorial may strangely come forth from the dust of oblivion. In one century—620 B. C.–520 B. C.—five great empires went down; within sixty years their record has emerged from their ruins. A mass of unmeaning wedges has proved to be an arrowheaded library, and has told the tale of Mesopotamia. No other sacred book is thereby so illustrated as Ezekiel, and no writer has so mastered and presented the gist of all this as Dr. Cobern. Familiar with this historic wealth in its home lands and in the best museums, he has made it a help to the better understanding of the Scripture, as if, indeed, for that it was kept in store. The introduction embraces all matters leading up to the proper contents of the book. The topic the most difficult and important is the

language of symbolism. The giant imagery, the emblems long quite incomprehensible, have in these later years been uncovered in the Assyrian palaces, and Ezekiel's visions, like Joseph's dreams, like the Saviour's parables, were at home when used and are now made everywhere intelligible. The explanations in this commentary serve well elsewhere in Scripture. The entire Book of Ezekiel our author throws into five divisions. The first sets forth the prophet's call to his sacred office. The second details the sin and announces the doom of the Jews and their city. The third is given to denunciation of Israel's foes, the vague forms of fierce tribes and peoples thrust into the hopeless darkness of the underworld, which to Israel was still cheered by the divine Presence. The fourth offers its wealth of consolation, while the fifth, swinging the gate of the future, shows the coming sanctuary and the preliminaries of the coming one, closing full in the name of the holy city. "The Lord is there." From the first verse of this commentary one may learn the style of the whole. This is fully treated, varying views fairly shown and the best quietly chosen. The diligence and acuteness, the wide study, and the earnest quest of truth here at once give the keynote of the whole work, and the last verse "returns to that from which it has not departed." Our author finds between the books upon which he comments the greatest contrast. The Book of Daniel is now for ages and generations under query as to what manner of times one is to find herein. "The Son of man," who first here bears this title, owned the book by quoting it; the Jews long counted it the most glorious of their prophetic list, and Dr. Cobern makes clear the ardor of esteem with which the Church to this day regards it. Yet the book wears a baffling mystery. Its material agrees with one epoch and its molding with another. It is in the second canon a century before our era as if coming from the unseen and placed by the fingers of a bodiless hand. Our author finds his widest work in discussing the views held by eminent critics, for each, fascinated by the book, has his theory. The date and authorship of Daniel give them a problem to be exercised therewith, and their sorest travail brings little but vexation of spirit. Our commentator, calmly rehearsing all this, takes as his working theory about as follows: Under the dynasty of Seleucus, to whom came Alexander's Syrian empire, a prophet, for Israel's immediate comfort, brought into glowing vision the four centuries last gone and the two centuries next coming. The vision is an artistic unity, the personal traditions of Daniel serving for instruction in righteousness and framing the visions like apples of gold in network of silver. The commentary discusses all the features and relations of the book, and the reader, though he run while reading, can grasp all that is knowable of this inspired and inspiring prophet. The kingdoms of this world eventfully rise and fall; then rises the divine, universal kingdom that cannot fall. The movement is that of a pageant trailing clouds of glory on its way and at the end finding its consummation in the eternal splendors. Dr.

Cobern has taken his task in deep and wide seriousness. He drops his work into the stream of our time's religious thought. It will not be cast aside upon the bank; it will add to the volume and enrich the quality of the flow.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

The Habitant. By WILLIAM HENRY DRUMMOND, M.D. 12mo, pp. 137. New York: G. P. Putnam's Sons. Price, cloth, $1.25.

This successful volume of French-Canadian poems, mostly in dialect and already followed by another, entitled *Johnnie Courteau and Other Poems*, is by an adopted son of Canada who came there from Ireland when ten years old. The author's motive is given in his preface: "Having lived practically all my life side by side with the French-Canadians, I have grown to admire and love them, and have felt that while many of the English-speaking public know perhaps as well as myself the French-Canadian of the cities, yet they have had little opportunity of becoming acquainted with the *Habitant;* therefore I have endeavored to paint a few types, and in doing this it has seemed to me that I could best attain the object in view by having my friends tell their own tale in their own way, as they would relate them in their broken half-English dialect to English-speaking auditors not conversant with the French tongue." The pictures which interpret the characters and scenes of these verses are sketched from nature or life by F. S. Coburn, a young Canadian illustrator of remarkable ability. Most writers of to-day agree in giving the French-Canadian a good character. In his preface to *The Lane that Had no Turning*, a book of tales concerning the people of Pontiac, and parables of the provinces, Gilbert Parker writes: "I have never seen frugality and industry associated with so much domestic virtue and so deep and simple a religious life as in French Canada. A land without poverty, and yet without riches, it stands alone, too well educated to have an ordinary peasantry, too poor to have an aristocracy." The province of Quebec, which was the earlier colonized and is the more interesting in scenery and historical associations, contains most of the French-Canadian peasantry, the *Habitant.* Descended from the hardy men who were brought to America by Champlain over two hundred years ago, the *Habitant* is an antique historic figure, not merging into the general population, but preserving his quaint identity—a survival from a bygone time. The *patois* which he continues to speak generation after generation is probably a modification of the French dialect spoken by his ancestors in Normandy centuries ago. Although more than a century has passed since the flag of Britain first floated in victory over him, he still clings to many old French ways and traditions. He plants long rows of tall poplars to keep alive the memory of the country of his forefathers. He abhors change and novelty and new-fangled inventions, such as steam plows

and patent reapers. He makes his furniture and most of his tools and farming implements with his own hands, as his wife makes all clothing for the family. His white hamlets dot the banks of the St. Lawrence, above and below Quebec, with veritable Norman cottages, which have steep roofs, dormer windows, and wide chimneys; and always central in each group of humble homes stands the whitewashed church lifting its red-tiled roof and picturesque steeple, with the curé's neat cottage behind it, and a convent or seminary near by, while here and there along the roads is planted a wayside cross before which peasants kneel, crossing themselves in prayer for good harvests, long life, and plenty of children. As a rule the French-Canadians outside the cities marry early, often the boy of twenty to the girl of seventeen, and have large families, in which the chief ambition is to raise one priest or *avocat* to dignify the family name. They are simple-minded folk, characterized by submissive reverence for the priest, a placid temperament, and an extreme contentment, which speaks for itself in the opening poem called "The Habitant:"

De fader of me, he was habitant farmer,
Ma gran' fader too, an' hees fader also;
Dey don't mak' no monee, but dat is n't fonny,
For it's not easy get everyting, you mus' know:

All de sam' dere is someting dey got everyboddy,
Dat's plaintee good healt', wat de monee can't geev;
So I'm workin' away dere, an' happy for stay dere
On farm by de reever, so long I was leev.

We leev very quiet 'way back on de contree,
Don't put on sam' style lak de big village;
Wen we don't get de monee you tink dat is fonny,
An' mak' plaintee sport on de Bottes Sauvages.

But I tole you—dat's true—I don't go on de city
If you geev de fine house an' beaucoup d'argent—
I rader be stay me, an' spend de las' day me
On farm by de rapide dat's call Cheval Blanc.

The *Habitant* is intensely patriotic toward his own people and the soil he lives on, complacent over himself and his position, proud of Canada's immeasurable superiority in location, scenery, climate, and healthfulness. He is content with his plain fare of rye bread, sour milk, fat pork, and potatoes. He is content with his easy religion. The priest does his thinking for him and most of his praying, wipes out his sins for him from time to time for a consideration, and finally helps him out of purgatory on the same financial plan. Intensely French as he is in his pride of ancestry, he is content with the government he lives under. England, in Canada as elsewhere, has shown herself such a just and generous conqueror that the *Habitant* has been happier since the victory on the heights of Abraham unfurled the banner of Britain above the citadel of Quebec than he ever was under the flag of *L'Ancien Régime*. He found his English conqueror to be a strong protector, who

interfered in no way with his comfort or well-being, but permitted him to go on living his own life freely in his own way. His contentment is well expressed by his own words in the Jubilee Ode with which he joins in celebrating the good Victoria's long reign:

> We spik Français lak' we always do, an' de English dey mak no fuss,
> An' our law de sam'; wall, I don't know me, 'twas better mebbe for us.
> So de sam' as two broder we settle down, leevin' dere han' in han';
> Knowin' each oder, we lak' each oder, de French an' de Englishman;
> For it's curis ting on dis worl', I'm sure you see it agen an' agen,
> Dat offen de mos' worse ennemi, he's comin' de bes', bes' frien'.
> An' onder de flag of Angleterre, so long as dat flag was fly,
> Wit deir English broder, les Canayens is satisfy leev an' die.

Fifty years hence, or less, it may be that the world will hear from South Africa a similar song of loyal contentment with Great Britain's liberal, benign, civilizing, and elevating supremacy through all the regions lying between the Zambesi and the Cape. In South Africa now, as previously on the Nile and in the Soudan, and as hereafter wherever England may need them, the French-Canadians have been ready volunteers to shoulder arms and help extend to other unwilling lands the blessings of that mighty, just, generous, freedom-giving, and republicanized empire, under which they themselves rejoice to have lived in peace and prosperity for more than a hundred years. The French-Canadian does not want to be annexed to the United States. As to the Yankees, he says:

> Wen effer dey're comin' on Canadaw, we always be treat dem well,
> For dey're spendin' de monee lak' gentilhommes, an' stay on de bes' hotel.
> Den "Bienvenu," we vill spik dem, an' "Come back again nex' week,
> So long you was kip on de quiet an' don't talk de politique."

The festivals of the French-Canadian are religious, the chief ones being that of St. Jean Baptiste and the Fête de Dieu, celebrated by picturesque processions with music and flowers and sacred emblems and the carrying of the host through the streets. The literature of the *Habitant* is mostly in the form of songs, which go to the sound of his fiddle after his hard day's work is done. And the principal literary product of Canada, English as well as French, would seem to be in large proportion, poetry, the richness and variety of which may be seen in Dr. T. H. Rand's *Treasury of Canadian Verse*, and are familiar to us in the works of such Canadian singers as Carman, Roberts, Lampman, and D. C. Scott. Our latest characterization of the French-Canadians is from Goldwin Smith, a well-informed resident of Canada, which we here append as giving some views slightly different from those above expressed, and as fit to close our notice of the book in which Dr. Drummond has given us so much of the spirit and quality of the life of Lower Canada: "In French Canada the Catholic Church has reigned over a simple peasantry, her own from the beginning, thoroughly submissive to the priesthood, willing to give freely of its little store for the building of churches which tower over the hamlet, and sufficiently firm

in its faith to throng to the fane of St. Anne Bauprê for miracles of healing. She has kept the *Habitant* ignorant and unprogressive, but made him, after her rule, moral, insisting on early marriage, on remarriage, controlling his habits and amusements with an almost Puritan strictness. Probably French Canada has been as good and as happy as anything the Catholic Church had to show. The priesthood was of the Gallican school. It lived on good terms with the state, though in French Canada the state was a conqueror. From fear of New England Puritanism it had kept its people loyal to Great Britain during the Revolutionary War. From fear of French atheism it kept its people loyal to Great Britain during the war with France. It sang *Te Deum* for Trafalgar. So things were till the other day. But then came the Jesuit. He got back, from the subserviency of the Canadian politicians, the lands which he had lost after the conquest and the suppression of his order. He supplanted the Gallicans, captured the hierarchy, and prevailed over the great Sulpician monastery in a struggle for the pastorate of Montreal. Other influences have of late been working for a change in a direction neither Gallican nor Jesuit. Railroads have broken into the rural seclusion which favored the ascendency of the priest. Popular education has made some way. Newspapers have increased in number and are more read. The peasant has been growing restive under the burden of tithe and *fabrique*. Many of the *Habitants* go into the Northern States of the Union for work, and return to their own country bringing with them republican ideas. Americans who have been shunning continental union from dread of French-Canadian popery may lay aside their fears."

Counsel upon the Reading of Books. 12mo, pp. 306. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.50.

The American Society for the Extension of University Teaching arranged for the delivery, in Philadelphia, of lectures intended to offer helpful suggestions to those who desire to read wisely. The six papers in this volume, based upon those lectures, are by Morse Stephens, Agnes Repplier, Arthur T. Hadley, Brander Matthews, Bliss Perry, and H. W. Mabie. The subjects are "History," "Memoirs and Biographies," "Sociology, Economics, and Politics," "The Study of Fiction," "Poetry," "Essay and Criticism." The lecturers have spent their lives among books, and are capable of telling something about the best books and the way to use them. They look at the subject from different sides, each having a specific theme and viewing it through his own peculiar temperament. Three write from the scientific point of view, and three from the literary. One of them, Miss Repplier, makes light of prescribed courses of reading, calling them "Cook's Tours in Literature," but Henry Van Dyke in his Introduction wisely says that, while he who is reading for pleasure may read what pleases him, one who is in pursuit of knowledge must surely be thankful to be "personally conducted" to

the books which contain the information he seeks. He adds, "There are more than ten great books in the world, and more than a hundred good ones; but the best hundred for you may not be the best for me." He gives such advice as this, "Read the preface or introduction first; read plenty of books about people and things; read one book at a time; read the great old books which have stood the test of time; read no book with which the author has not taken pains enough to write it in a clean, sound, lucid style." As to history, Professor Stephens highly values and strongly commends the historical novel, like those of Scott, and Dumas, and Kingsley, and Weir Mitchell; but Professor Matthews scorns the historical novel as a "bastard hybrid of fact and fancy." Macaulay passes for a great historian, but it does not increase our confidence in the trustworthiness of his history when we hear him say, "Facts are the mere dross of history." "History begins in novel and ends in essay; it is a compound of poetry and philosophy." Professor Stephens says that James Anthony Froude was one of the masters of modern English literary style, but that he regarded accuracy and impartiality as of no importance, and that he had a curious disease which prevented him from stating the truth even when he perceived it. One critic invented the word "Froudacity" to describe that disease. It differs from mendacity in being not so much a perversion of the truth as an absolute inability to state it. Carlyle was not a historian, for he had not the faintest idea of what scientific investigation, accurate criticism, impartiality, or objective reality implied; he had not the type of mind nor the training necessary for weighing evidence, and his love of the picturesque and the dramatic in history outweighed the love of truth which he was always talking about. His marvelous work entitled *The French Revolution—A History* might have been more accurately named *The French Revolution—A Rhapsody.* Professor Stephens thinks that "the greatest of living English poets" has described the spirit in which the true historian will write and the reward he will receive:

> And only the Master shall praise us and only the Master shall blame;
> And no one shall work for money, and no one shall work for fame,
> But each for the joy of the working, and each, in his separate star,
> Shall draw the Thing as he sees it for the God of Things as they are.

In biography the great English books are Boswell's *Life of Samuel Johnson* and Lockhart's *Life of Sir Walter Scott.* Southey's *Life of Nelson* and Gibbon's *Autobiography* are models of biography in miniature. Carlyle said with enthusiasm over Johnson's noble courage, and kindness of heart, and impregnable common sense, "A true brother of men is he, and filial lover of the earth;" yet Carlyle himself, in sharp contrast, turned from his brother men and from his mother earth in angry scorn of the folly he could not pity and of the wickedness he could not mend. The *Life of Lord Tennyson* by his son is counted a failure in the sense that it paints a shadowy Tennyson, lacking in humanity, and without warmth or light. Another failure is Professor Dowden's *Life of Shelley.*

because the biographer's emotions overwhelm his judgment; as Matthew Arnold said, "Dowden holds a brief for Shelley, pleading for him as an advocate pleads for his client;" and his pleadings are so feverishly sentimental that we are lifted from the firm, familiar ground of right and common sense, and whirled about in a fog-world of nonsense and wrong. And this is the professor who extols Southey's *Life of Nelson* for its simplicity and lack of sentimentalism! An interesting volume is the *Memoir and Letters* of John Murray, the publisher, in which are seen as in a picture the childish vanity of James Hogg, the irritable arrogance of Leigh Hunt, the greed of Madame de Staël, the bewildering verbosity of Coleridge, the gayety of Thomas Moore, the petulance of Byron, the rare modesty of Sir Walter Scott, the inexhaustible self-esteem of Southey. Benjamin Disraeli, himself by no means lacking in self-appreciation, gave the palm for self-conceit to Greville, the author of the *Memoirs*, "although," added the prime minister, "I have read Cicero, and I knew Bulwer Lytton." The noblest nature shown us by a great biographer is probably Sir Walter Scott, whose sane and manly virtues, kindness, patience, unostentatious acceptance of new duties, and freedom from envy, jealousy, and vanity, place him among God's truest noblemen. "Never did man preach less and practice more," says Miss Repplier. "Sir Walter," said his old servant, "always speaks to every man as if he were his born brother." "If you please," answered the dying Duke of Wellington to a servant who asked him if he would like a drink. If one wishes to feel the difference between science and poetry, he cannot do better than to read this ornithological description of the skylark, "a small oscine, passerine bird of the family Alauidæ, insectivorous and migratory," and then read Shelley's "Ode" to that same bird. One critic writes that "poetry is a new way of seeing things rather than a loud way of saying them." Another says that poetry is the finest of the arts and gives visions of the most ravishing beauty. Shelley thought poetry "the record of the best and happiest moments of the best and happiest minds." Edward FitzGerald, extolling Wordsworth, said, "I read all the other poets, but I always end by coming back to their Daddy." Speaking of literature as a whole, John Morley once said, "Its purpose is to bring sunshine into our hearts and to drive moonshine out of our heads." Writing of the essay, Mr. Mabie says that the essayist is not generally supposed to have a place in Hebrew literature. The historian, the poet, the psalmist, the prophet, are found there; but until Professor Moulton restored its proper literary form to the Bible few, if any, dreamed of finding the essayist there. But Mr. Mabie calls the following an essay in spirit and form, full of what Walter Pater describes as autumnal wisdom, spiritual discernment, the very genius of discretion, judgment upon knowledge, the distilled wine of experience: "Wisdom exalteth her sons, and taketh hold of them that seek her. He that loveth her loveth life; and they that seek her early shall be filled with gladness. He that holdeth her fast shall inherit

glory; and where he entereth, the Lord will bless. They that do her service shall minister to the Holy One; and them that love her the Lord doth love. He that giveth ear unto her shall judge the nations; and he that giveth heed unto her shall dwell securely. If he trust her, he shall inherit her; and his generations shall have her in possession. At first she will bring fear and dread upon him and torment him with her discipline, that she may try him by her judgments until she can trust his soul; then will she gladden him and reveal to him her secrets. But if he go astray, she will forsake him and deliver him over to his fall." This, says Mr. Mabie, is one of the earliest of essays, a piece of perfect literature; very brief and condensed, yet bringing man face to face with one of the deepest and most momentous truths of life; it deals with eternal principles, yet is as concrete in its way as the Psalms of David or the Book of Job. Although Dr. Van Dyke thinks that the enterprise of making a book out of such lectures as are in this volume has its disadvantages, we have found it interesting, stimulating, and informing from the first page to the last.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The English Church, from the Norman Conquest to the Accession of Edward I (1066–1272). By W. R. W. STEPHENS, B.D., F.S.A., Dean of Winchester. Crown 8vo, pp. 351. London and New York: The Macmillan Company. Price, cloth, $2.

This is the second in a series of seven volumes intended to cover the history of the English Church from its foundation in 597 A. D. to the end of the eighteenth century. The first three or four volumes are now ready, and, though prepared by different hands, show consistency and continuity as well as carefulness. Our own interest in the series will center most on the seventh and closing volume, to see how Canon Overton will treat of the great evangelical movement under the Wesleys when he comes to write of the English Church from the death of Anne to the close of the eighteenth century; although the canon's previous writings have taught us what to expect from him in spirit and attitude toward that mighty awakening. The volume now before us begins with a momentous period. The Norman Conqueror brought the English Church and nation, which had been insulated in a kind of backwater, into the main stream of European civilization just at the opening of one of the most eventful eras in the history of Christendom. The two hundred years from the latter half of the eleventh century to near the close of the thirteenth were emphatically an age of growth—intellectual, religious, and political; an age of great men, grand ideals, and noble ventures. It witnessed the rise and progress of the Crusading movement. It saw monasticism reach its zenith in the reform of the Benedictines, the foundation of the Cistercian and Corthusian orders, and the diffusion of the Mendicant orders, which not only brought the ministrations of Christian love and self-sacrifice to the outcast leper, the sick, the suffering, the needy, the sin laden, but also furnished some of the leading

teachers in the University of Oxford. It was in that age of great intellectual activity and increasing scholastic learning that the Universities of Oxford and Cambridge rose out of obscure beginnings into fame and importance. In that period the metropolitan see of Canterbury was distinguished by a succession of archbishops eminent for learning, sanctity, administrative ability—Lanfranc, Anselm, Theobald, Thomas Becket, Hubert Walter, Stephen Langton, Edmund Rich—who exercised an important influence on Church and nation, protecting the liberties of both from the oppressive exactions of popes and kings. The popes of that period were able and ambitious, and insisted that the spiritual power, being in its nature superior to the earthly and temporal, ought to be paramount in Christendom, asserting that this supreme spiritual power had been inherited by the popes from St. Peter, whom they mistakenly believed to have been chief of the apostles and first Bishop of Rome. The effort to enforce this claim of supreme power involved the papacy in the unscrupulous intrigues of worldly policy, and, stooping to conquer, the Church meanly debased itself. The avaricious popes drained England of its resources until the patience of clergy and people was exhausted, and they united in resistance against rapacious oppression. Pope Alexander II gave great assistance to William the Norman in his invasion and conquest of England, and the papal bull which denounced Harold as a usurper and proclaimed William the lawful heir of the English throne really invested William's enterprise with the character of a holy war. So William was able to appeal to religious sentiment as well as to love of plunder in inviting aid for his attempt to conquer England; and wealthy ecclesiastics in high position were induced to contribute men and ships for the invasion, the Abbot of St. Ouen furnishing twenty ships and one hundred knights, and Odo, Bishop of Bayeux, one hundred ships. From the outset William the Conqueror exhibited himself in the eyes of Europe as champion of the Roman Church no less than as rightful claimant to the English throne; and his purpose was to bring the English Church into direct submission to Roman discipline and the authority of the pope. After the victorious William had had himself crowned in Westminster Abbey on Christmas Day, 1066, he sent to the pope an astonishing amount of gold and silver and costly ornaments, such as a Byzantine emperor might have envied. It is impossible for us in this notice to follow the struggles for freedom against oppression in this critical period of the English nation and Church. Only a few incidents of that stirring and tumultuous history can be noted. William the Norman filled the offices of the English Church with imported Normans, until Wulfstan, Bishop of Worcester, was the only bishop of English birth who remained in possession of his see. He was a man of many noble qualities, honest fearlessness, apostolic zeal, and good sense, a preacher of righteousness, who purified the port of Bristol from its infamous traffic in slaves, and did many other mighty works of reform. It is narrated that when a new church was finished

Wulfstan was observed to weep, and, being remonstrated with for not rejoicing at the completion of so noble a work, he replied that their forefathers had been content with less stately buildings, because to them every place was a church wherein they could offer themselves as a reasonable, holy, and lively sacrifice unto God. "We, on the contrary," he continued, "are diligent in piling up grand buildings made of stone, while we are negligent of those living temples which are the souls of men." A wealthy Thane, named Lygulf, and his wife each presented a bell to the great Abbey of St. Albans, he selling some of his flocks of sheep and goats to buy his bell for the church. When these donors heard the bells ringing from the minster tower Lygulf would say merrily, "Hark! how sweetly bleat my sheep and goats!" and his wife, listening to the sweet concert of the two bells, rejoiced in their harmony as symbolical of the loving agreement between her husband and herself in devotion to the Church. A great character was Anselm, Prior of Bec, a man of lofty genius, a profound and original thinker who grappled with intricate and unsolved questions touching the nature of God and man's relations with him. When, on Palm Sunday, 1109 A. D., they told the dying Anselm that he would probably keep his Easter with his Master in heaven, he replied, "If his will be so, I will gladly obey it; but if he were willing I should abide with you until I have solved a question I am turning over in my mind about the origin of the soul, I should be thankful." The good Anselm during his life spent a large part of his time by day in giving advice to persons who consulted him on questions of faith or conduct; and after his hours of prayer the remainder of his time, including a great part of the night, was devoted to severe study and devout meditation. He even took upon himself the irksome task of instructing boys in the rudiments of grammar. But the work in which he most delighted and excelled was that of molding the minds and characters of young men. For this he was eminently qualified by sweetness of temper, affectionate sympathy, playful humor, deep piety, acute intellect, keen discernment of character, and practical wisdom in suggesting rules for moral conduct. An abbot who had difficulty in training the boys in his monastery complained to Anselm that they were incorrigible, and, though constantly beaten, only grew worse. "Beat them constantly, do you?" said Anselm. "And pray, what kind of creatures are they when they grow up?" "Dull and brutal," was the reply. "What can we do?" asked the abbot; "we restrain them in every possible way, but all to no purpose." "Restrain them, my lord abbot!" rejoined Anselm. "If you planted a young shoot in your garden and then confined it on all sides, so that it could not put forth its branches, would it not turn out a strange, misshapen thing when at last it was set free? Even so, these children have been planted in the garden of the Church to grow and bear fruit for God; but you cramp them so severely with your punishments and threats that they contract all manner of evil tempers and sullenly resent all correction." When Thomas Becket,

Archbishop of Canterbury, was murdered in his church by four knights, who called themselves "the King's men," the monks, after the murderers had fled, came out of hiding and took up the bleeding body to bury it in the crypt. They found that the archbishop wore next his skin a garment of coarse haircloth, swarming with vermin, and that his flesh was scarred with self-inflicted scourgings. At this they were filled with wonder and joy, exclaiming: "What a true monk was our great archbishop! What a true martyr, enduring torture not only in his death, but in his life! What a true monk he was, and we knew it not until now!" And amid their tears of sorrow for the loss of so great a bishop they "laughed for joy" at discovering so great a saint. A charming character was Hugh, Bishop of Lincoln, whose sweetness and simplicity softened the most rugged natures and even won a singular affection from animals. The gentleness of animals to children and their ready attachment to persons who in innocency of life resemble little children illustrate the truth that discord and strife were brought into the world by sin, and that harmony can only be restored by pure goodness and love. When some visitors to St. Guthlac in the eighth century were astonished at seeing the swallows twittering around him and perching on his shoulders, the English hermit explained thus: "Know you not that he who is united to God by purity of heart finds all these sinless creatures of God united peaceably to himself? The birds of heaven, like the angels of God, know that they may safely trust those who have abjured the wickedness of the world." In the same spirit Benedict at Subiaco shared his frugal meals with the ravens, and Cuthbert and Francis of Assisi gathered birds and beasts around them as friendly companions. The future volumes of this history of the English Church will be awaited with much interest.

The Autobiography of a Journalist. By WILLIAM JAMES STILLMAN. Two volumes. 8vo, pp. 743. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $6.

Mr. Houghton, of the publishing house, suggested the writing of this book. Amid the multifarious occupations of a random life Stillman's most serious service was rendered as a journalist—all the rest, he thinks, was fringe or failure. Giving his strength for twenty years to the London *Times*, he testifies to the noble character and larger sincerity of that great journal. When the idealized portrait of the author, prefixed to these volumes, was drawn by Rowse in 1856, Russell Lowell said, "You have nothing to do for the rest of your life but to try to look like it." The Puritan conscience runs through Stillman's life, and the note of perfect honesty sounds in all his narrative of changing views and a restless, roving career. His father was called "honest old Joe Stillman," and his godly mother held self-righteousness to be the one thing utterly profane. Brought up a rigid Baptist, he reacted at one period into extreme liberalism, or even atheism; but this passed and his essential reli-

gious convictions became stronger than ever. Never at any time did the clear conviction of immortality as the explanation and justification of human existence fail him. He records that he has seen many men who lived for years in absolute rejection of religion return in their old age to the simple faith of childhood, ending as they began. Stillman's own digression into rationalism ended by leaving him firm in a simple faith. Out of the wilderness of doubt he came with vivid religious convictions, saying, "Providence rules and God answers prayer." Stillman had a genius and consuming passion for art, and feels that life denied him the one career to which he had the strongest call. His study of art in England brought him into acquaintance with Ruskin and Turner. He tells us that Turner refused to sell to James Lenox, of New York, for any amount of money his painting of the old fighting *Teméraire* being towed to her last berth to be broken up. Meeting Ruskin, he expected to find something of the fire, enthusiasm, and dogmatism of *Modern Painters*, but found only a man of the gentlest type, blonde, refined, and with little self-assertion, suggesting views rather than asserting them, as if he had not yet come to a conclusion on the subject of conversation. One day, when Stillman was drinking from a glass, Ruskin said he believed it had been ordained from all eternity whether that glass should be put down empty or only partly empty. During our civil war Ruskin's sympathy was ardently with the South. Stillman thinks that however correct Ruskin's views of the ethics of art, he was entirely in error from the standpoint of pure art. The great Turner was a little, insignificant-looking old man with a nose like an eagle's beak, though with an eagle's eye, bright, restless, keen. When Stillman spoke to him of one of his pictures which was owned in America he exclaimed impulsively, "I wish they were all put in a blunderbuss and shot off." In the early fifties young Stillman fell under the spell of Kossuth, and lent himself to the revolt against Austria on Hungary's behalf. He went on a reckless adventure to Hungary to carry off the crown jewels for Kossuth, nearly losing his life in the futile attempt. He says the personal fascination of Kossuth was beyond anything he ever knew, but that he was the most incompetent of conspirators, and his failure inevitable. At one time in his restless and intense life Stillman made a practical and persistent investigation of spiritualism, out of which he came with two conclusions: first, that there are about us spiritual individualities; second, that the human being possesses spiritual senses, parallel with the physical, by which it sees and hears what the physical sense cannot see or hear, these spiritual senses appertaining to a spiritual body which survives the death of the physical. Stillman served as fine-art editor for the *Evening Post*, which, under William Cullen Bryant, was the noblest type of political dailies. Bryant was slow to forgive Lowell for writing of him in the "Table for Critics:"

> If he stir you at all, it is just, on my soul,
> Like being stirred up with a very North Pole.

Bryant was a just man whose habit was to repress all expression of his own feeling, and so he was counted cold. Longfellow was a man of extreme unselfishness and delicate consideration for others, yet he did not possess that social magnetism which made Lowell the loadstone of so many hearts. Emerson and Longfellow were of antagonistic intellectuality and were incapable of close mutual sympathy. Stillman says that O. W. Holmes loved his friends serenely, but enjoyed himself more than he enjoyed anybody else; enjoyed his personal appearance and his position and attainments, being even more conspicuously satisfied with himself, his fate, and fortune than Mr. Gladstone or Professor E. A. Freeman. Lowell was the Yankee antithesis of Holmes, having a large, generous, chivalric, widely sympathizing nature, from which radiated love for humanity and the broadest and most catholic helpfulness. As to evolution, Professor Richard Owen saw in it the plan of a Divine Intelligence; Agassiz maintained the presence of Conscious Mind in all creation, saying, "All correspondence between the different aspects of animal life are the manifestations of mind acting consciously with intention toward one object from beginning to end; a mental power with which our own is akin manifests itself in nature; this world of ours is the work of an intelligent, conscious Power." The great American botanist, Asa Gray, a distinguished Darwinian, accepted evolution as the *modus operandi* of the Supreme Intelligence. Stillman says the father of Robert Browning was a saint, a serene, untroubled soul, a man in whom no moral problem could arise to cloud his frank acceptance of life as it came to him. Inheriting an estate in Jamaica, he calmly refused it when he found he could not work it profitably without becoming a slave owner. One of the author's opinions is that but for Lincoln's faith in the Supreme Providence, and in the destiny of the republic, and the courage this faith gave him, the war would have destroyed the Union. The corruption of our politics to-day makes him feel that the blood of that war was largely wasted, and he thinks that unparalleled disasters must come before our country reaches the goal its founders believed to be its destiny. Gladstone thought the condition of our civil service ominous of evil to the future of America. In the early sixties Stillman was American consul at Rome. Protestant worship inside the city walls was forbidden by law. But in defiance of this law the consul hired in the name of the legation a large room near the Piazza di Spagna, put up the arms of the United States, and opened it for religious services, conducted by an ex-chaplain of the House of Representatives—the first recorded Protestant worship in the papal city. In Rome he saw much of Charlotte Cushman, whom he characterizes as utterly selfish, avaricious, and malicious—"that most dangerous member of society, a strong-willed and large-brained woman without a vestige of principle." Having seen much of many nations, Stillman puts the Montenegrin at the head of European races in military courage and

docility; he is born brave, and the customary wish for the boy baby in his cradle is, "May you not die in your bed;" to face death is to Montenegrin boy or man the most joyous of games. An incident illustrating what often happens in Mohammedan countries is the following: In the city of Mostar a young Mussulman, having received a present of a new rifle, went out into the suburbs, and seeing a Christian boy, took a pot shot and killed him. For this the young assassin was carried in triumph about the town on the shoulders of his playmates, and was never in any way punished for it. Stillman confesses a strong liking for the Russians, and says: "I have hardly known a Russian whom I did not take to, in spite of a looseness in matters of veracity, which is so unlike the Anglo-Saxon. The evolution of the Russian character will in time make that race dominant in Europe. When the vices inherent in a people governed despotically are outgrown they will develop a magnificent civilization which may distance the West of to-day. But under the present crude and maleficent despotic form of government they are likely to menace the welfare oft he world for a long time. The expected struggle between German and Slav is inevitable, and the sure defeat of the German will insure Russian domination in Europe." For Italy the author is not hopeful. The present pope, he says, is an amiable ecclesiastic, who practically says to the Italian people, "Be and do as you please, only obey us in all that we command"—obedience in rites and ceremonies being considered of far greater importance for priests and people than sexual morality, veracity, or common honesty. "For that evil influence which has its seat in the Vatican," writes Stillman, "and whose end and aim are absolutely antagonistic to all pure religion, I have no respect, but only the feeling due to unmitigated evil. It is a deadly political malady, malefic in proportion to its influence on the people, and until Italy is freed from it no progress or morality or healthy political life is possible." He fears that the struggle between the Vatican and a free and united Italy may end in the ruin of both contestants, since he doubts if the Italians have the patriotism or the courage to adopt the only saving measure—the formal and complete suppression of all civic privileges for the pope and his bishops, the relegation of religion to a place outside the organization of government. This *Autobiography of a Journalist* is interesting to a high degree.

MISCELLANEOUS.

The First Interpreters of Jesus. By GEORGE HOLLEY GILBERT, Ph.D., D.D., Author of *The Student's Life of Jesus*, *The Student's Life of Paul*, and *The Revelation of Jesus.* 12mo, pp. 429. New York: The Macmillan Company. Price, cloth, $1.50.

This book was the immediate occasion, if not the entire cause, of Professor Gilbert's removal from his professorship of New Testament literature and interpretation in Chicago Theological Seminary. It denies the preexistence of Christ as usually held, and holds that his union with

God was rather a moral agreement than an identity of nature or a oneness of substance. The author is a disciple of Ritschl; his is the first Ritschlian head to fall into the basket in this country; essentially it is Ritschlianism which is thus put under ban. Professor Gilbert gets his doctrine from Germany, as did the Andover *post-mortem* probationists; Ritschl is his teacher, as Dorner was theirs. Methodism needs no second-probationism, since it has no hard doctrines requiring to be pieced out and relieved by such unscriptural inventions. Neither does Methodism need to call the ministry of Ritschlianism for any ills, displacements, or discomforts of which it is conscious; it has no need to wear a truss or a brace. The great effort of the nineteenth century was to ethicize theology. This effort the Ritschlians have shared with the Unitarians, though the two columns go about it in very different ways. To an extent both have rendered good service, for some theologies have badly needed ethicizing, since they shocked the moral sense. Ours is not one of those theologies; it needs neither plasters nor purgatives nor excisions. Ritschl is undeniably a great personality, and his school is at present perhaps the most influential in Germany. It is quite Teutonic in being very subtle and considerably misty. The Ritschlians complain that they are misunderstood. English and German visitors to Paris often make a similar complaint because they find that the French people do not understand their own language when it is spoken to them. Ritschlianism, which is essentially a revival of Kantianism, was in this country anticipated in certain particulars by some of Bushnell's advanced ideas. A recent comment on Ritschl says that his negation of metaphysics and his positive vindication of the value-judgment both rest on the Kantian theory of the confinement of knowledge to the *phenomenal* as distinguished from the *noumenal* world; and that a sign of this is his well-known comparison of the compass of Christian theology to an ellipse (as distinguished from a circle) with the doctrine of Reconciliation and the doctrine of the Kingdom as its two foci. In Ritschl's system the kingdom is mainly an *ethical* and only secondarily an *eschatological* magnitude; whereas in the teaching of Jesus the eschatological element seems to predominate.

Atonement. A Brief Study. By Bishop S. M. MERRILL. 16mo, pp. 160. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Price, 25 cents.

Sanctification. Right Views and Other Views. Same author, publishers, style, and price.

Agassiz once said to a friend: "O I wish I had time to write a little book! All my books come large, and I have not the time to condense them." Bishop Merrill has condensed large subjects into these two great little books of doctrine, strong, lucid, coherent, conclusive. Their compactness, sanity, simplicity, and easy comprehensibleness fit them for the purpose which inspired their writing, namely, to correct erroneous current views and teachings, and to elucidate what is reasonable, scriptural, and now for a long time assuredly believed among us.

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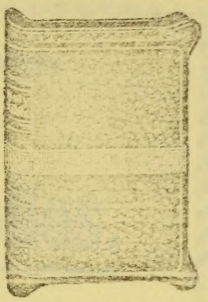

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